The Relief Society Magazine

Volume XIX NOVEMBER, 1932 No. 11

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 19 NOVEMBER, 1932 No. 1

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When Buying Mention Relief Society Magazine

Iconoclasts

By Grace Ingles Frost

Dark chariots of conflict shall no more
Crush 'neath their wheels what our travail has won;
No longer to the gruesome god of war,
Will we pay tribute with a mate or son—
The throne of Thor, the Thunderer, must fall!
We speak—the women—the iconoclasts,
Whose will shall rend to shreds the sombre pall
That through the years, too long, deep shadow casts.
From the rude garner of war's aftermath,
An oriflame of peace for land and sea,
We must create to safely tread man's path—
A flag to wave throughout futurity.
The task is ours, a pagan god to quell—
His idols break and end war's reign of hell!

Glen Perrins

FIRST SNOWFALL, BEAVER CREEK, WASATCH FOREST

THE
Relief Society Magazine

VOL. XIX NOVEMBER, 1932 No. 11

Procrastination

By Marian Oakleigh

EMILY BROWN stopped her car at the gate and looked across the snow drifts that had piled high in the half-mile lane leading toward the little house in the middle of the field, which was the home of Selma Oleson. She let the engine purr softly as she decided on her course of action.

"I really should go see Selma," she said aloud, "but I don't believe I can make it through the drifts with the car."

"I could walk in ten minutes," she reasoned to herself, and I know I promised Selma months ago, that I'd come and I can't get rid of that lonely, hungry look she had in her eyes the day I picked her up on the road and let her out at the gate."

"Come and see me soon Mrs. Brown, I am so lonely," she said as I drove away. "I really should go now, but I think the snow would go over the tops of my galoshes," and Emily slowly backed the car back into the road again, and went home, promising herself that she would go to Selma's the next time she passed the lane. But the next time she was in a hurry and merely looked toward the little house and said, "I soon must get out and call on Selma, I'll make a special trip tomorrow."

For two weeks all of Emily's tomorrows were full to the brim with activity. Jennie and June, the twins, came home from school the following day with headaches. It was characteristic of the twins, that one could not have even a headache but the other shared it. The headaches developed into the "Flu," and the twins were put to bed up stairs.

In spite of Emily's precautions, the next morning little Anne Spencer, who with Mamma Anne, John's favorite sister, was visiting in the home, awoke with a "running nose," and by evening both she and Mamma Anne, were tucked in bed in the quiet room, and Emily was kept busy, upstairs and down, with hot water bottles, lemonade, and the proverbial bottle of castor oil.

Little Anne was unusually fretful because of her strange surroundings and Emily's head would be ready to burst, when evening came and she would settle herself for just a cat nap only to be awakened by a call from one of the sick rooms.

Good, patient John cooked meals, washed dishes, mopped floors, and cared for three-year-old Margie like a hero; and after what seemed an age to them both, trips to the sick rooms grew less frequent and one by one the ill ones came hollow-

eyed and shaky, to the dining room for their meals and eventually the routine adjusted itself and "home," as John described it, "was hitting on all four cylinders again."

One evening as Emily settled herself, with her sewing basket to catch up with her darning, John came in with the local paper and offered to read the "items" while she darned. The first in the column ran,

"It is reported that Mrs. Olaf Oleson is ill." Again Emily saw the lonely look in Selma's eyes and remembered her promise. Aloud she said, "I must run out and see Selma —perhaps I can go tomorrow. I wonder what's the matter with her?"

John's deep tones ran on, but Emily heard no more "items." Her thoughts were going over the three years since Selma had come into their village as the wife of the queer little Swedish, Olaf Oleson.

Everyone had wondered at his making such a "catch," as Selma was educated, had traveled much with a former husband, and was rather pretty with her blue eyes, and yellow hair.

Because of traveling so much she had formed but few friendships, and she was so eager to be friendly with the women of the village, but they, in their hurry and interest in their own affairs, had been slow in extending their friendship, and few took the trouble to call on her. She was disappointed, but hid it and when asked to join their sewing club, gladly and eagerly went to every meeting.

Always the women were polite to her and chatted with her amiably enough, but Selma could never feel herself one of them. Emily was sure of this as she had watched the expression on Selma's face at their club. It seemed as if she were just outside the circle. She would listen to their gay banter, with a wistful look in her eyes, knowing that she was an outsider.

Having no children, Selma and Olaf devoted their time to their five hundred chickens and six cows, caring for them most carefully. They read much and looked longingly across the fields toward the village. There was scarcely a home that Selma had not entered, to do an act of kindness. Having had some training as a nurse, when she heard of illness she went without waiting to be called, and with her capable hands, smoothed the pillows, bathed the hot faces of the sufferers, and always in her broken English gave them a cheerful word. The people had not sensed that she wanted to do it because she wanted some one to love, and insisted upon paying her in "cold money." They appreciated her but had not made her understand it, and never returned a visit. Emily and John were quite guilty also. Selma came to them when John was ill, bringing a dainty lunch and her usual cheerful smile.

"Are you going to darn all night?" John asked finally.

"No, dear, I'm just through. John, can you spare time to take me out to see Selma Oleson tomorrow?"

The next morning Emily was busily piling up the dishes, when Mamma Anne came into the dining room, holding several yards of pink and white dotted voile in her hands.

"You know Emily," she began, "I can't sew a stitch and I think those little dresses of Margie's are so pretty. I just wondered if I could get you to make a couple for little Anne from this," and she held out the voile.

Remembering her visit to Selma,

Emily hesitated. "Is it much of a job, Emily?" Anne asked.

"I wish you could start on them this afternoon. I had a note from Herbert and he wants us to come home the end of the week."

After an early dinner, Emily spread the dainty cloth on the dining room table and fitted the pattern to it.

"These will be lovely dresses, Anne," she said. "We will need some lace for the necks and frill around the sleeves—"

The ring of the telephone interrupted her. She turned from the instrument with a troubled face, and went quickly to the kitchen door, and called to John who, with his axe over his shoulder, was going toward the wood pile.

"John, Mrs. Crandall just called to see if you would take Selma Oleson to Brighton to the hospital. She must have an operation tonight, and Olaf is waiting at Crandalls to see if you can go."

Without a moment's hesitation John answered, "Tell them I'll be there in an hour," and he added to Emily, "I'll get some wood chopped and feed the stock; I can milk when I get back.

Emily reported the message and again took up her scissors as the telephone buzzed again.

"Emily," came Mrs. Crandall's voice over the wire," Olaf says Selma wondered if you could come and help her get ready to go to the hospital? I'd go myself but Ruth came home from school sick and I can't leave her."

"Yes, Mrs. Crandall, I'll come with John."

In less than an hour Emily entered the "little house in the middle of the field," but it was not the pleasant, neighborly call that she had planned for so long. Selma's home which she had kept so orderly, hoping for a visit from some of the women, was upset and littered. A basket of clothes that had been dampened and dried out again stood in a corner. Soiled bed linen lay in a heap on a chair. On a table near her bed was an untidy array of bottles and dishes in which Olaf had brought her food. Everything showed the lack of a woman's hand.

Emily's eyes blurred as she hurriedly found things and packed them in a bag, and laid out the clothes for Selma to wear.

John and Olaf made a bed of pillows and quilts in the car, and carefully placed Selma upon them.

"Aren't you going, too," asked Emily, wide-eyed with amazement as Olaf made no offer to enter the car.

"Nope, I just can't leave these chickens and the cows," answered Olaf as he awkwardly took Selma's small hand in his large one, and with a quiver in his voice, said, "Well, good luck to you," and Selma answered, "Take good care of yourself, Olaf, and don't neglect the chickens." So they left the little home—not a kiss nor a caress, but the bravest of smiles. At the half-mile turn John looked back and Olaf was still standing at the gate looking after the car.

Across the thirty miles of flat country to Brighton, Emily's mind was busy formulating plans for nice things for Selma when she returned from the hospital. She would make her know that they all loved her and were sorry they had been thoughtless. She would call a meeting of the sewing club, and they would clean Selma's house. They would also finish that friendship quilt and have it on her bed when she returned.

At the hospital door they were

met by two white-capped nurses and Selma was soon comfortably in bed awaiting Doctor Bronson, and it was time for Emily and John to leave.

Emily bent over the bed and kissed Selma's forehead. "We will be anxious to hear from you, Selma, and when you come home we will do lots of nice things together."

Selma's eyes glistened with happy tears and she smiled at Emily as the nurse urged her toward the door.

Early the next morning Emily's telephone rang, and she was surprised to hear the crisp voice of Doctor Bronson.

"Mrs. Oleson asked me to call you and tell you of her condition, Mrs. Brown," he said. "Her appendix was ruptured and she is very ill. Being a nurse she understands just how serious that is and wants you to get word to Olaf."

Emily could scarcely work all day. She had never before realized that she really loved Selma Oleson. Surely, big, strong Selma wouldn't die. Dozens of people recovered from a ruptured appendix. Doctors could do such wonderful things now-a-days. So it was a great shock to Emily that evening when Mrs. Crandall called her and told her that Selma had passed away.

"And do you know," said Mrs. Crandall, "the last thing she said to Olaf, was, 'Take good care of yourself, Olaf, and don't neglect the chickens'."

Emily hung up the receiver and turned to John, her eyes over-flowing with tears.

"She hadn't anything but Olaf and the chickens to love," she sobbed. "We wouldn't let her love us. How selfish we have all been. She hungered for so long and we didn't realize it until now—and now it is too late. Poor Selma! I wanted her to know it would all be different."

John held her close in his arms and quoted softly the lines of a poem—

"It isn't the things we do, dear,
But the things we leave undone—
That give us a bit of a heart ache
At the setting of the sun.
The tender word forgotten
The letter we did not write,
The flowers that we might have sent,
Are our haunting ghosts at night."

Society is Right

By Vera L. Plant

THE person who is not accepted in this or that society, often thinks the society is at fault. In our own eyes we are "pretty good fellows" and wonder that everyone else does not think so.

We often hear about how "stuck-up" Mrs. So and So is. But is she really? Perhaps she is shy. Or she may feel at a loss to know how to approach people, you in particular. If you can find some common interest, she may be charming.

If a number of people or the majority do not seem friendly, undoubtedly the trouble lies within yourself. Make a minute examination of your habits and mannerisms. Find out what part of your makeup is offensive. Correct this, be cheerful and pleasant and you will have a host of friends.

When the Test Comes

By Mansel H. Nelson

JOHN RICHARDS stood on the corner wondering which way to go. There had been a mighty fight going on within him ever since he had left home as to which way he would turn when he reached that corner, and it didn't seem any nearer settled now than it had been when he started. One way led to the grocery store, the other to the Bishop's office.

Again he looked at the money that he held in his hand. This five dollar bill he had been saving to pay as tithing. The money really did belong to the Lord, but it was all that stood between him and starvation.

His thoughts raced back to his loved ones, and to the humble little home that he had tried to provide for them. He remembered about Mary saying that there was only enough flour left for one more batch of bread, and that they had scarcely anything else in the house to eat. He was also reminded that he had been a mighty poor provider for the last few months, and that Mary and the two small children had not had what they really needed to eat lately, and that they were wearing clothes that were almost entirely covered with patches. Each thought came before him as a ghastly haunting mockery of the fact that he had always paid his tithing, and yet what were the results? He had failed to find work, and it seemed that everything had turned against him the last few months. Just the other day Mary had told him that she was going back to her parents unless things took a change. They would help her until she could find work, she had said.

Then his thoughts ran on back to the time when her father and mother had advised her to wait awhile before getting married, until he could provide a better home and have a more certain income. But they had been young and foolish then, and had married—and now she was losing confidence in him—thinking of going back to her parents who had already made very severe remarks as to his failure to provide for her.

For several minutes he hesitated. The fight raged within him. One voice seemed to cry out for mercy for his family. Another voice kept saying: "That money is the Lord's, pay it to him and he will bless you with more."

Still he hesitated! He tried to reason what was best to do. He knew that it was right for him to pay that money for tithing—but his babies were hungry! What could he do? He might pay his tithing and then go and ask for credit at the store—but he could not run a bill and not know how he could ever pay it.

Finally with a decisive shrug of his shoulders he turned toward the grocery store.

That still small voice seemed to follow him. "Pay your tithing and you shall be blessed. Pay your tithing and you shall be blessed with more money," it seemed to say over and over again.

He had almost reached the grocery store when overcome again by the fight that had been going on

within his soul; he stopped again. For another two minutes he stood debating what he should do.

Again all the haunting memories of the last few months came back to him. His imagination painted for him how lonely he would be without Mary and the kiddies. There wouldn't be much left in life if they were gone. Mary had always been such a true and loving pal. She had certainly done her part to make a happy home for them. There was some mystery about her going back on him at this time too. She had never appeared to be that kind of a girl before the last few weeks. She had always seemed to care for him very much, and he loved her as he did his own life—but one couldn't live on love alone. He didn't blame her much for wanting to go back and live in luxury when now at best she could only have a very humble home and very simple living.

Again he looked at the money. It would buy groceries for several days supply, and perhaps by that time he could find a few days work somewhere. And yet, how was he going to find work without God's help? And if he didn't pay his tithing maybe God wouldn't help him. Would He help him if he did pay his tithing?

That was the question! Would God help him find work if he did pay his tithing?

Suddenly he remembered something that one of the Apostles had said in the last conference: "If you don't believe that the Lord will do what He says He will do, try Him once and see for yourself. That is the way to find out."

"I'll do it!" he exclaimed, and with a firm determination to "see for himself" he turned around and went to the Bishop's office.

"I have come to pay some tithing that I have been saving for quite a long time," he said as he laid the money on the bishop's desk.

"That is good," said the Bishop. "I wish that all the members of our church were as good tithe-payers as you are.

"Well, I always try to pay my tithing," John mumbled. Again he was thinking of his loved ones, and how badly they needed food and clothes that very minute. He realized that if he would tell his troubles to the Bishop that he would get help at once. But his pride rebelled. He simply could not ask for charity.

"Have you had any work lately, John?" asked the Bishop as he handed him the receipt.

"No, I haven't. Not for quite awhile. That is money I had laid aside for tithing some time ago, and had just neglected to bring it in," he explained.

"Is there anything that I can do for you, John?"

"Not unless you can tell me where I can get a job," John replied.

"I can't right now, but I will remember you. If I hear of anything I'll let you know right away."

"I'd appreciate it if you would, Bishop. Good-bye."

"Good-bye, John. I am sure that something will turn up pretty soon, because the Lord has promised to bless those who obey the law of tithing; and if anybody ever did pay an honest tithe, I am sure that you do, John. So cheer up, old man, everything will turn out all right."

It was with a lighter heart, and a more hopeful spirit that John turned toward home. He was glad that he had paid his tithing. On his way home the Bishop's words kept

repeating in his mind. He would tell Mary what the Bishop had said and he was sure that it would cheer her up a little. He felt also that tomorrow he was sure to find work.

But as he neared his little home a sense of depression came over him. He wondered if Mary would still be there. He wondered if something had happened to one of the children. There was something wrong—that he knew without a doubt.

The last block he almost ran. He hurried up the walk and into the house. Nobody was in sight. Through room after room he ran, and then out into the back yard—but all in vain.

As he reentered the house he noticed a piece of paper fall from the table, and immediately picked it up. These are the words that he read:

"John:

"Father came by this afternoon, so I am going back with him. I am very sorry, but I just can't stand this any longer.

"Mary."

John rubbed his eyes and read it again. Not even a trace of love. No mention of ever coming back. Not a word of hope did it leave for him.

John stood as a man in a dream. Then it really had happened! He staggered to the front door and looked out, hopelessly. He turned and dropped into a chair, and there for the first time since he was a child John Richard's whole soul was shaken with bitter sobs.

Hour after hour John sat there with his head buried in his hands. Bent with sorrow, and broken with grief, he seemed to have no sense of the passing time. He could have been paralyzed for all the movement that he made. After a while, when he did finally raise his head the clock on the mantle had long since struck two.

He dragged himself from the chair into the lonely bedroom, and dropped down on the bed without undressing. He lay there thinking—worrying—wondering. What was Mary doing? Were the babies all right? Was she really safe and sound in her father's home, or had she gone off somewhere else? Could he ever bring her back to him?

And then again he thought of what the Bishop had said. After all things might not be nearly *so* bad as they appeared to be on the surface. Mary would probably be back in the morning, and feel much better after her visit. And maybe tomorrow he could find work. He felt sure that something would turn up tomorrow.

But just as he was about to become reconciled to the fact that everything was going to be all right when morning came, doubt began to creep into his mind. It seemed to spread through his soul like a slow, deadly poison. At first he paid little attention to it; but as he sat thinking, trying to reason things out, the evil seemed to grow. The longer he thought the more it grew until there was scarcely anything left except doubt.

He began to figure how much money he had paid for tithing. It amounted to several hundred dollars since he had been married. Enough, if he had it all back now, so that Mary would have had no cause for leaving.

"Just think," a silent voice of doubt was saying, "out of every thousand dollars that you have made you have given one hundred dollars away. One hundred dollars is a lot of money. You have given away many hundred dollars, and what have you received in return for it?

Nothing! Absolutely nothing! Why, if you had all the money back that you have thrown away like that just think what you could do with it right now! There would *be* clothes for the children, and for Mary, plenty of food in the house, and a nice fat purse to go on. But as it is, you have nothing. Even those who have loved you so dearly have turned against you."

He groaned as he arose and started to walk back and forth across the floor as some wild animal that had suddenly found himself trapped in his own den.

As he continued to pace the floor his mind became dulled with agony, and he began to count the pictures on the wall, the number of steps across the room, the boards in the floor. Occasionally he would change the routine by pausing to stare out the window as a doomed man watching for the light to come on the day of his execution.

When morning finally did come John washed his face and hands, and then started out to look for work. He had several repair jobs promised, but every one seemed to be without money just at the time and so put him off. He even offered to work for less, but it was all in vain; it seemed as if carpenters were just out of luck. No one could afford to have any building done. Not a job was to be found.

All day long he went from one prospective place to another, but no work was in sight. It was very discouraging indeed.

That night he returned to his deserted home; tired, exhausted, and broken in spirit and soul.

He sat down in his favorite chair to rest. He missed Mary more than ever. He remembered how hard she worked all day, and then when he came home tired she would always welcome him with a good meal. Always the house would be found spotlessly clean. After the dishes had been cleared away she would come and read to him. Many good aritcles and stories they had enjoyed together. The harder he worked the more he enjoyed her sweet, low, voice, painting the beautiful word pictures from a magazine or book.

Tonight he was wondering just why he had not taken her to the Temple to be sealed to him forever. Perhaps if they had been married in the Temple things wouldn't have turned out as they had done.

He finally decided to call and see if Mary was at her parents, and was all right.

"515," he called.

"Hello, this is Mrs. Carter speaking," came the prompt reply.

"This is John," he explained. "I just called to see if Mary is all right."

"Yes, she is all right. She is staying with us for a while. She will at least have what she needs to eat here," she said, and jammed the receiver back into place.

John was not only hurt, but he was angry. "She didn't have to be so darned mean about it, anyway," he muttered to himself.

Nevertheless it was some satisfaction to know that Mary was there with her parents and was comfortable; even if they did hate him. They were very selfish parents, he often thought. In the first place her father had not only been opposed to her marrying John, but also to her joining the church. Her father had never forgiven John, while her mother had been only a little more friendly toward him. They had always had plenty of money, and Mary being their only child was unprepared for the life

that she had found with John.

All night long John sat with his head resting in his hands and suffered with shame, pain, and doubt.

The whole night through the fight continued to rage within his soul. Two great powers seemed to be trying to tear him into pieces. One voice seemed to laugh at him in mockery for paying his last cent for a worthless donation, while the other power seemed to be saying: "You must pray. You must pray."

At last he fell upon his knees before the Lord and cried for help. He asked God to give him faith to bear the trials that had come upon him; to forgive him for his doubt, and to help him win Mary's love back.

After a half hour spent in prayer he arose and went to bed with a spirit of relief and comfort within his soul, and soon fell into a deep sleep.

He was awakened by the ringing of the telephone. When he jumped out of bed the sunshine was streaming in through the window, and he knew that he had slept very late.

"Hello," he said taking down the receiver.

"Hello," came the voice of a woman; "is this Mr. John Richards speaking?"

"Yes," he answered with a little disappointment for he had hoped that it was Mary calling to say that she was coming home to him.

"The County Attorney wants to see you here at his office as soon as possible."

"I'll be right down," he answered.

"I wonder if it is the County Attorney that wants to see me, or if it is the Bishop," John was saying to himself as he slipped on his clothes, and washed his face and hands. "Well, it won't take very long to find out, as long as they are one and the same man," He concluded as he closed the front door.

When he arrived at the office the County Attorney was waiting for him.

He turned to his secretary and said: "You may be excused until I call, and please tell any one that comes to see me that I am busy."

"Sit down, John," he said kindly. "I have some news for you."

"What is it?" John inquired anxiously. "I'll just take it standing, if you please."

"Well, it isn't much to stand for, John. I just ran onto a little work that I thought perhaps you would be interested in. It certainly isn't much, but I thought that if you were out of work it would be better than nothing."

"Yes, I should say," John answered with growing astonishment.

"Why did he tell his secretary to not let anybody come in here for, if that was what he was going to tell him?

"This isn't very much of a job for a man that usually works for seven or eight dollars a day; but it will keep a man alive at least. And if you want to, you could do your work and do this on the side," the Bishop continued. "It is just a job of janitor work that pays only seventy-five dollars a month. It would probably take you about three or four hours a day, morning and night together, to do the work."

"Why, that would be as much per hour as I usually work for," John replied. And a lot more per month than I have been making the last few months. I would be glad to get that job. But isn't it a little high pay for janitor work? It seems to me that they could get somebody for less than that now-a-days."

"Yes, I suppose that they could. But Mr. Simmons said that he was

willing to pay twenty-five dollars a month more to get some one who was honest and trustworthy. He asked me if I knew of some one that was a full tithe-payer that he could get to do the work. He made the statement that a man who would be honest with God would be honest with his fellowman."

"What do you know about that!" John exclaimed with surprise. "I thought that he hated the Mormons?"

"He isn't as bad as he likes to make people think sometimes. You see, I have had a good many talks about the Gospel with him myself; and I tell you that he isn't as dumb as you might think. I believe that he would join the church in a minute if he wasn't afraid of what people would think after all the mean things that he has said about us."

"I am glad to hear that, as well as surprised," John said. "And I will be glad to get that job. I surely do appreciate your trouble too, Bishop. It is mighty good to have a friend that will give you a lift once in a while."

He started to go when the Bishop put his hand gently on his shoulder, and said in a kind fatherly voice: "What is the trouble, John? Can't I help you?"

John hesitated for several seconds, debating whether to tell him about Mary or to keep it a secret, then he answered: "You have helped me, more than words can express."

"But there is something else. Something that has happened since you were here the other day. Won't you let me help you, John?" he asked again.

John told him all that had happened. How he had tried so hard to maintain a comfortable home, how he had failed to find work, and how Mary had left him. He also told him about the awful fight that he had experienced in regard to tithing.

The good Bishop sat in silence until he had finished his story, and then he said with a deep tender voice:

"John, I have always thought a lot of you. I don't know whether it is because you have worked so long with me in the church or something else.

"Brother Beach is going away next week, and I have been wondering if you would like to take his place in the Bishopric. We need a young man in there with us. We are both getting old, and we have been there for a long time. You have been a faithful worker in the church with me ever since you were a deacon, and have been a great joy to me in this work. Will you accept this office?"

"Gladly, Bishop," he answered, choking back a tear.

But he was wondering why the Bishop hadn't said anything about his trouble before he mentioned that. He was sure that he had meant to tell him something about it or he would have never asked him about it.

"Mr. and Mrs. Carter came in this morning with Mary," he said as if reading John's thoughts. "They were asking my advice about getting a divorce. That is the old folks were. Mary just said that she thought it was the best thing that she could do under the circumstances.

"We talked for some time. They explained how Mary had been mistreated, how she and the babies had been starved, and so on. Mary didn't say much; Mr. Carter did most of the speaking.

"When they had finished I asked to speak to Mr. Carter alone, and

after talking for a few minutes he admitted that he was hoping that Mary would fall in love with a certain man that he thought a great deal of, and who had plenty of money. It seemed that the man had already taken an interest in her, but of course she knew nothing about that part of it.

"And then I talked to Mary. I found that Mary isn't responsible for this trouble, but very foolish parents.

"Go and get her, John; and take her to the Temple and marry her right," he said in that deep kind voice that had thrilled many a court room. "She is worth too much to lose."

John tried to speak, but could not say a word.

The good Bishop gave him a sealed envelope on which was written: "Do not ask questions of me now."

John stumbled out of the office, and down the road towards home. As he came nearer he could see the smoke curling up from the chimney, and knew that Mary had come home.

When he entered the house the odors of good things cooking came to him. Overcome by hunger and exhaustion he would have fallen if Mary hadn't caught him and led him to the bed.

It was some time after that, and after much forgiving and thankfulness that John thought of the letter which the Bishop had given him.

Inside was a letter, and another sealed envelope.

The letter read:

"Dear John:

"Please forgive me for taking things in my own hands, but you see, that I knew Mary would be home before you, and that she would like to have something good to eat when you returned, so I went to the store and had a few things sent out that I was sure that you needed, and told the delivery man to leave them on the porch, and if he saw Mary to tell her that you sent them out.

"These things are charged to you at the store, because I thought that you would rather have it that way.

"R. S. Steal."

On the other envelope was written:

"A wedding present, with best wishes from your Bishop."

Inside was a recommend for them to go to the Temple for marriage, and three twenty-dollar bills.

A few weeks later John returned home one evening to find Mr. and Mrs. Carter waiting there for him. They had come to apologize for the wrong that they had done.

"And what do you know about it, dear," Mary said happily, "they are going to be baptized Saturday."

"And we want to go through the Temple and be married all over again, like you did, just as soon as we can," Mr. Carter explained proudly. "I think that is the most wonderful thing that I ever heard of. I have just been wondering what has been the matter with me all these years."

"And you might just as well know that all this came about because you paid that last five dollars tithing, John," put in Mrs. Carter. "It must have taken a lot of faith to give your last cent to the Lord when your family was on the verge of starvation. That was the thing that started us to investigating the Gospel.

Through John Richards' mind ran the words, "If you don't believe that the Lord will do just what he says he will do, try him once, and see for yourself. That is the way to find out."

Save the Wild Birds

By J. H. Paul

II

The Farm Defenders

CERTAIN birds, pre-eminent for the services they render to farms by their constant destruction of the various forms of rodent life, are termed the farm defenders. In the main they are the two groups of the chief birds of prey—the hawks and owls. Feeding chiefly upon mice, gophers, rats, rabbits, and similar creatures, they save the farm crops yearly from destruction by these small mammals.

The Sanpete Incident

THE following incident, related to the writer by various eyewitnesses, he at first took to contain natural and unconscious exaggeration, recalled by people whose gratitude for deliverance from the scourge of rodent millions might have led them to magnify the circumstances into a sort of special deliverance from these devastating and relentless foes. Accounts of the affair seemed incredible; but upon laying it before the Biological Survey, the writer was assured by Dr. A. K. Fisher, authority on American hawks and owls, that he had no doubt of the substantial accuracy of the reports; and that, while he had never heard of this Sanpete episode, he knew of other such occurrences in the semi-arid West and was well prepared to accept the Utah story. Here, then, is a summary of the facts.

The Terrible Chiselers

IN 1908 sheep herders near Spring City came into town with the report that millions of large field rats, which they called chiselers from their incessant gnawing, were coming over the mountains, headed in the direction of the cultivated valley. Efforts to turn them aside proved fruitless. Like waves of the sea, they came on endlessly. Terrible rodents they were, sweeping everything before them, leaving the ground black and bare behind them, and at night burrowing into the earth. The people were in despair; they sensed not alone the loss of their field crops for the year, but even their orchards and shade trees must perish from injury to the roots.

Armies of Hawks

THEY noticed many hawks soaring overhead; and now and again a hawk would swoop low and then sail away, bearing a rat in his talons. Then, as the hawks were not molested in their work, they flew lower, finally settling upon the ground and in trees. It seemed that the orchard trees must break under the weight of hawks perched in them; one man relates that he had to lead his heavy team along the main lane, lest the horses should trample upon the hawks intently watching the rat burrows and seizing the rodents the moment they came to the surface. They would tear the rats to pieces, eating only the choice parts, then resume their watch for others.

The Owls Came Also

MOST of the rats soon learned to keep out of sight in the day-

DESERT SPARROW HAWK

time, coming out to feed during the nights only. Then a strange thing happened. Owls. Owls came, of many different species; their noiseless flight, keen eyesight and hearing, enabled them to pick up the rats as fast as the creatures came to the surface. It took a ten-month's battle, the hawks working by day, the owls by night, for these great allies of man to annihiliate the rodents that came so near to destroying the orchards and farm crops, but they did it; and but for the abundant hawks and owls, Dr. Fisher says, the rats would have swept through many counties, leaving ruin in their wake.

The writer was telling this incident a few years ago at a church gathering in Salt Lake City. A man in the audience arose, asking, "May I say a word?" He then related that some forty years previously he had heard at a conference meeting of the L. D. S. church, an elder named Hyde (no doubt Orson Hyde) strongly advise the people to restrain their young men from shooting at hawks, owls, and other birds of prey. "These people," the narrator went on, "seemed to have sense enough"—some people do!—"to do as they were counseled by those in authority; and they spared the birds."

Though no one seemed to realize that the mountains of Sanpete contained unusual numbers of hawks and owls, yet in the hour of the people's need, these able defenders of man came to their rescue and saved the day for Utah and the Rocky Mountain West. Some therefore

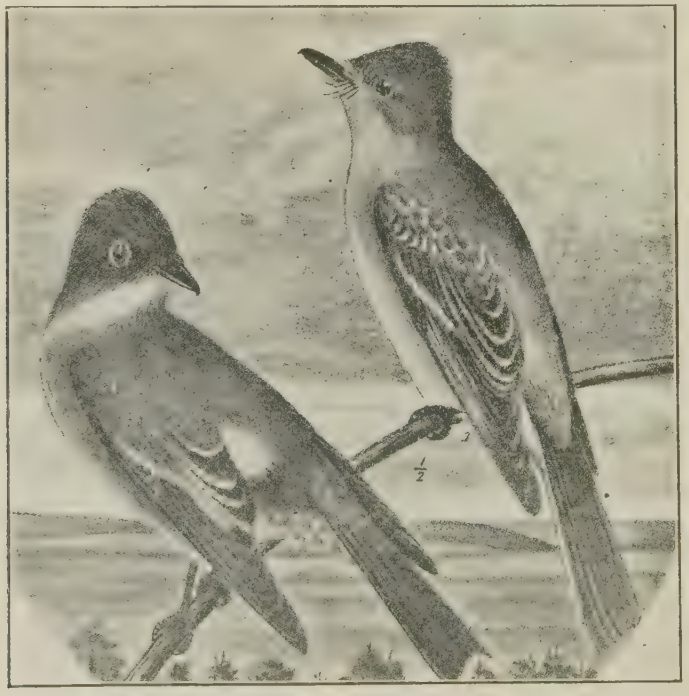
hold that Utah should have monuments erected also to the hawks and owls as well as to the gulls, which had previously, 1849, saved Salt Lake valley from ruin by Western crickets.

Well do authorities on bird life say: Never shoot an owl. All owls are of proved benefit to man. The great horned owl, which alone is of small value, yet renders considerable service. We have a dozen of the owl species, all of high worth.

Never shoot a hawk unless you know the difference between the ten kinds of beneficial hawks and the four destructive ones. The safe plan is not to kill any hawk; the chances being about ten to one that you will be killing one of the best friends of man, as the Swainson, the rough-leg, the red tail, the sparrow hawk. Never shoot any hawk that soars and sails, or that has long wings, or that is reddish brown. It is not conclusive that the hawk is a bad one simply because it has taken a chicken. Some of the good hawks occasionally take chickens that get in their way.

Bird Allies of Man

INSECT hordes that directly attack man comprise: mosquitoes, gnats, flies, small moths, and flying ants. Certain groups of birds spend their lives in consuming these pests. Bird allies of man therefore includes the swallows, the nighthawk, the poor will, and the flycatchers of many kinds. Each summer these birds save us from being overwhelmed by insect foes that bite, sting, and infect us with disease.



ASH-THROATED FLY CATCHER (above)
KINGBIRD (below)

A safe rule is: Never kill any small bird; all small birds except the imported house sparrow, the so-called English sparrow, are the friends and comrades, and usually the allies of man. The English sparrow should be destroyed under expert advice, by using poisoned grain in winter.

Bird Martyrs

MARTYRS are the upland game-species and the varied kinds of waterfowl that are hunted by man and (other) wild beasts. Nine tenths of all pot-hunting is simply bird massacre. Seven million licensed gunners are rapidly exterminating the American wild fowl. All kinds of wild fowl and most game birds are now rare. Many of the best and finest species are already extinct. Nature lovers now call upon ministers, teachers, and church leaders, to help in saving the wild fowl. Extermination at the hands of thoughtless gunners is immanent. Teachers in the schools, and especially lady teachers, have given wonderful help in the conservation of bird life; and here and now, in the name of science, the thanks of mankind are tendered to all teachers who give school lessons on bird life.

How to Help the Birds

FOLLOWING is a program recommended to those who appreciate bird life and have a desire to aid in conserving it:

1. In winter put out food, even on the tops of buildings on Main Street, for the housefinch; strew cracked corn and waste wheat on the ground, under box-elders and maples for evening grosbeaks; leave old apples on the trees for waxwings, but destroy or bury the apples in early spring. Plant Virginia creeper and mountain ash about houses for winter bird-food; scatter bunches of red-root (amaranth) for snow birds and horned larks; throw out in certain fixed spots any kind of waste meat and vegetables for gulls and table waste for robins; tie up table waste, old suet, and fat meat in string nets and fasten these in oak-brush and maple at the mouths of canyons—food for chicadees, woodpeckers, jays, and towhees; and have unfrozen water running near the feeding places.

2. In spring put out bits of cotton, wool, horsehair, and short pieces of string, for the nests of oriole, chipping sparrow, and wood peewee; put up bird boxes for housefinch, bluebird, house wren, chickadee, and violet-green swallow; leave openings under eaves of garage and barn for swallows to enter, and provide flat places for them to nest on.

3. Cease keeping cats. Get the city council to tax cats—$1.00 a year for males; $2.00 for females.

4. Warn gunners not to shoot hawks, owls, kingfisher, pelican, herons, cranes, swans, sage grouse, dusky grouse, mourning dove, curlew, avocet, stilt, willet, nor song birds of any kind.

5. Induce boys to discard flippers and small guns.

6. Do not inspect (keep away from) birds' nests.

7. Put up signs in canyons and in all groves reserved as wild life sanctuaries: "No Fire Arms and no Cats Allowed."

8. Go afield with boys and girls, to learn the beauty and value of birds, to study their actions under a field glass, and to enjoy their songs.

9. Persuade men to change from

ROCKY MOUNTAIN JAY (above)
SONG-CRESTED JAY (below

shot-guns to cameras and opera glasses, from bird slaughter to bird study, from cruelty to kindness, from sin to righteousness—by saving, not killing, the birds of their country.

10. Think out ways of protecting birds, talk bird conservation and thereby add to the tremendous gain that has been made during the last three decades in the sentimental attitude towards birds.

Importance of Good Nutrition During the Present Period of Depression

By Jean Cox

THE problem of feeding the family is important as well as interesting. The greater the interest given to nutritive value and costs of foods the more interesting the problem becomes. This is generally true of principles in art and science, the better the student the more zealous he becomes for additional information. While the problem of feeding the family is scientific in the main, it is also true that attention to art principles contributes to the success of the job of feeding the family. During the present low income period, the housewife has a responsibility which she should try to face squarely and smilingly.

The present financial depression has in many instances changed the food habits of a family. Favorite dishes have necessarily become eliminated. In many cases food aversions have been overcome. Frequently food selection and preparation have been given more than usual attention in an attempt to give variety and palatability to a more limited selection of foods. Fortunate is the family where the housewife has risen to the occasion and made family nutrition one of her major interests. Every intelligent parent is anxious that children be healthy, robust, well nourished, and "brim full of good humor." To the connoisseur of children there is nothing more beautiful than a healthy child. The malnourished child conveys the same impression to the connoisseur as does the nubbin of corn to the farmer or an undersized gnarly pear or apple to the fruit grower.

DURING the present period of economic instability it is especially important that every effort be made to maintain the health of the family on low priced diets. The comforting thing is that this can be done, providing a sufficient amount of low priced foods is available. Prices of foods do not always indicate value. Highly milled flours for example are less valuable from the standpoint of nutrition than whole grain flours. Very rich milk is not proportionately more valuable at 25 per cent increase in cost than milk of standard proportion of cream. Skimmed milk has proportionately more food value than its cost. Out of season vegetables and fruits might also be cited as worthwhile examples of discrepancies between food values and costs.

Unless care is exercised in the selection and preparation of either high or low priced foods, they may not meet nutritional requirements in either quantity of food or variety. Body building processes cannot proceed if the nutritional elements are lacking. Suitable building stones supplied from foods for teeth, bones, nervous system, and muscle are just as necessary as building materials for houses. If these are lacking in kind and amount, the human structure will be comparable to a building having some straw bricks.

The many careful investigators in the field of nutrition have made

real contributions in the field of health. Recent studies give additional emphasis upon Vitamin B complex or Vitamins B and G. Shortage of Vitamin B shows conclusively that it is a factor in limiting the growth of American school children. The present type of low priced diet, makes consideration of this important. Insufficient amounts of Vitamin B are more serious with children than with adults as children are low in tissue storing capacity which takes care of temporary shortages of Vitamin B.

VITAMIN B like Vitamin A is essential for growth. Vitamin B is also essential for appetite. Diets low in Vitamin B have an immediate and pronounced effect upon appetite and digestion so that food is generally refused and if eaten stays in the digestive tract a long time. If Vitamin B is to be effective in the diet it must be in the food as we eat it. Vitamin B is soluble in water and where the cooking water of vegetables is thrown away much of the food value of the food is lost. In a list of 30 foods prepared by Dr. Mary Schwartz Rose, the seven highest in Vitamin B are listed in order of amount of Vitamin B. These are turnip greens, fresh spinach, green peas, lettuce, cabbage, fresh string beans, and dried beans. Fruits high in Vitamin B are citrus fruits, peaches, apples. In meats the highest sources of Vitamin B are the glandular organs, liver, kidney, and brains. Eggs are also a valuable source.

It is important to realize that Vitamin B is a dietary essential, and therefore that care must be taken to see that more than enough of this factor is supplied at all times.

A discussion of the value of Vitamin B would be incomplete without special emphasis upon the importance of whole grains. Several studies have recently been made upon the dietary importance of the wheat germ. Some rather recent studies under the direction of Dr. Rose of Columbia has shown the dietary value of bran. Both Drs. Mendell and Rose emphasize the importance of whole grains in diets for children.

Although Vitamin B, the appetite Vitamin, is widely distributed, some families endanger their health through faulty food habits and use sparingly of milk, whole grains, vegetables and fruits. This would be avoided if diet of every child should contain three vegetables other than potatoes and three fruits, or three servings of the same fruit, two servings of whole grain in addition to other foods generally included in the child's diet.

VITAMIN G which is named from a fraction of Vitamin B is called the youth lengthening Vitamin. It is widely distributed in tomatoes, spinach, beans, peas, eggs, yeast, kidneys, and various glandular tissues. From the variety of foods in which Vitamins are formed, it seems obvious that the average individual might be supplied with all of these necessary nutrients in a balanced diet which is defined by Sherman as a temperate selection of a wide variety of foods.

IN carefully planned diets, emphasis is also given to the importance of Vitamin C. Chief sources of this important Vitamin are citrus fruits, green leaf vegetables, and tomatoes. These are used interchangeably by dietitians. In the average low cost diet, tomatoes are more easily obtained than oranges. Custom has made generous use of to-

matoes very good form. Tomato juice for first course at breakfast is becoming common practice. This same juice chilled with a little seasoning becomes a cocktail for either luncheon or dinner. At any time, it is an appetizer and a health giving food. How it is served is less important than that it be used generously to give protection not only for Vitamin C but also for A, B, and G.

Dangers from inadequate amounts of Vitamin A and calcium are two important points for consideration in any nutrition program. Diets having little butter or animal fats, whole milk, and leafy vegetables are apt to be deficient in Vitamin A. Lack of this decreases resistance and the person is apt to contract infection which leads to diseases of the air passages, lungs, skin, and bladder. Vitamin A is also necessary for tooth development. It is one factor which prolongs length of life. An adequate supply of calcium is also important for tooth and bone development. Calcium requirement will be largely met, however, if both children and adults use the usual quart and pint of milk daily in addition to whole cereals, beans and green leafy vegetables.

THE success of a program in good nutrition for the family is less difficult to accomplish if all members have interest and desire to participate.

Briefly the fundamental daily requirements are:

1. One quart of milk for children, at least one pint for adults.
2. Vegetables, at least two besides potatoes. A green leafy vegetable at least four or five times a week.
3. Potatoes once a day, oftener if desired.
4. Fruits, two servings, one of which may be fresh and uncooked. More may be used.
5. Cereal products, cereal breakfast foods and breadstuffs. Use a whole cereal product in some form at least twice a day.
6. Meat, eggs, fish, poultry, cheese or beans at least once a day.
7. Butter, lards, oils, drippings, other fats.
8. Sugar and other sweets. In small amounts.

Where income is lower than absolute safety demands, the housewife has a greater than usual responsibility to select and prepare foods which meet nutritive requirements of different members of the family. To do this satisfactorily, variety of flavor, texture, combinations and appearance will have to be considered. To increase consumption and maintain health, whole cereals must be prepared in new ways. Common vegetables also must be served so they will seem different. Meat flavors must be extended with varied combinations of vegetables and cereals. Increased attention is needed in food selection, low cost foods such as whole cereal preparations, root vegetables, inexpensive meats, and fruits and dried beans and peas must be used where attention must be given to "penny dishes." The conscientious housewife limited by a low income, anxious over the welfare of her family has a real problem in selecting, preparing, and combining foods which will make low priced diet palatable, well balanced and attractive.

The following daily menu may be suggestive:

Breakfast—

Apples
Cereal (Whole grain)
Toast
Milk
Butter

Lunch—

Boiled Beans
Cold Slaw
Whole Wheat bread
Plum Jam
Rice Pudding

Dinner—

Stew with
vegetables and dumplings
Bread and butter
Fruit salad
Graham cookies
Milk

MAINTAINING an average business during the present financial stress is not a more difficult undertaking than the selection, preparation, and combination of inexpensive foods which will meet the needs of the family. To be able to do this well requires imagination, careful planning, and more than the usual effort.

Even though the same food is included in the diet repeatedly, it must not be served with the same texture, flavor or appearance. The element of surprise and pleasure are both necessary for good nutrition. Present low income level decreases the variety of foods. It automatically increases the housewife's responsibility to try to include variety of flavor through the use of food adjuncts. A recent government study on low priced diet suggested the expenditure of food adjuncts be doubled. The amount spent for fats was also increased. Both of these help to stimulate interest in variety, preparation, and consumption of the same food.

In order to have variety of flavor as well as to improve the nutrition of the family, it is hoped that every home maker will plant lettuce and cress for early spring use and that every housewife will have a box of parsley in the kitchen. Unusual care should be exercised in the storing of cabbage, onions, carrots and other root vegetables. The best apples should be wrapped in paper and stored if possible for late winter use. Dry beans and peas should be threshed and stored. Special effort should be made for an adequate supply of milk. To preserve mineral salts, potatoes and possibly carrots and parsnips should be cooked with jackets on and later skinned. More than average attention should be given to preparation of whole grain breads and cereals for "The health of the children is our most important concern."

The goal of health workers, dieticians and parents is the improvement of the human stock so that children will be less liable to physical, mental and moral illness. Prevention of moral and mental as well as physical illness is of special importance during the present period of depression. Parents, teachers, and children need to be health conscious and ready and willing to cooperate on individual and group programs which will increase physical efficiency and help prevent moral and mental illness which so frequently parallels poor physical health. Happiness and success in every phase of life are easier to achieve when good health is enjoyed. Good health is sufficiently important that it is worth serious effort to secure it and retain it. Fortunate is the family where the homemaker is capably responsible for the selection and preparation of those low priced foods and good combinations which give protection and growth to the family group.

Happenings

By Annie Wells Cannon

NATURE—a stylist: In November the trees' green dresses become red and brown and gray. Fluffy clouds trim the blue sky. The green sea has ermine ruffles.

MRS. FLORENCE K. THACKER, an attorney of Indianapolis, has launched a movement for one million married working women to combat any attempt to drive them out of industry. "Women fought valiantly for suffrage, but to vote where you had no right to work would be a sorry travesty," said Mrs. Thacker.

MISS MACY ANDERSON, director of the woman's bureau of the U. S. department of labor, says wages have been cut before dividends and among the workers women are being carried to the lowest level of all.

AMELIA EARHART PUTNAM with a delegation of the woman's party recently placed before President Hoover a plea for an amendment giving women equal rights with men throughout the United States.

MISS RUTH KENYON, of Nebraska, first woman rural mail carrier in the United States after thirty years of service was retired, having reached the age limit.

MISS CARONDELET B. PALM, railroad clerk for 50 years, was retired at the age of seventy, though still able and willing to carry on.

MRS. ANGELINA D. MOLDRUP, age ninety-one, of California, in September became a citizen of the United States in order to vote in the coming election.

MRS. ALMEDA McCLELLAN, one hundred and one years of age, of Utah, was recently awarded a certificate by the General Federation of Women's Clubs as one of the seven oldest mothers in the United States, still bright and active. A modern philosopher says: "You are as young as your mind is. Age is a matter of brain, not of arteries or muscles." A statement proven by the foregoing paragraphs.

ELLEN BROWNING SCRIPPS, woman journalist, recently bequeathed $2,000,000 to be divided among eleven educational institutions in Ohio and California.

DR. SADIE MYERS SHELTON of Utah has published a book on psychology, "How to Develop Your Personality," considered valuable for student and teacher. She is one of the few women listed in the volume of "American Men of Science."

DR. JOAN MACDONALD, daughter of the British prime minister, was recently married to Dr. Alastair McKimon.

HELEN KELLAR is again honored. She has been made Fellow of the Education Institution of Scotland. The first woman thus honored.

PRINCESS INGRID, granddaughter of Gustavus V of Sweden is formally engaged to Prince George of England. A Royal love match.

PRINCESS ERMA of Algeria has come to America to enter college. In Turkey she is known as a leader for the emancipation of women.

MRS. O. P. BELMONT no longer desiring the burden of her $8,000,000 "Marble House" at Newport has sold it. She gives liberally of her means towards woman's equality causes.

Notes to the Field

IT has always been a pleasure for the Relief Society to cooperate with the American Red Cross. We hope that this fine spirit will continue to exist between these organizations.

In many of the counties the great national organization is able to contact the local citizens of our States only through Relief Society women.

At the present time the Relief Society stake and ward presidents are in many cases asked to assume the responsibility of distributing the cotton goods which is coming through the Red Cross to the people. We are very happy to have our women render this type of service, but we suggest to them that in assuming it they request of American Red Cross very full instructions as to the manner in which the distribution of goods is to be made. Also in this respect that the Relief Society officers make very careful record of all the articles of clothing made from this yardage, as the Red Cross intends to keep very accurate check of the yardage distributed and all the articles made.

We would not have our Relief Society women fail in this important detail of the work. It is a very great blessing to people in need to have these goods made available for their use, but at the same time a very careful record must be made, and the thought kept constantly in mind, that these goods are only for those who are in great need. If people who do not actually require this relief take it, it means that some who need it very desperately will be overlooked, as there is not nearly so much of the cotton goods to be distributed as was at first expected.

We are very sure that our Relief Society women will accept the responsibility for the yardage and the making of the articles of clothing with their usual fine spirit of service, and if they understand that a report is required we are sure they will be most accurate in keeping it.

Theological References

The following questions have been received from several teachers of the Lesson Department.

1. To which *History of the Church* do the references in the lessons refer? Answer: To the history written by Joseph Smith and published by the Church under the Editorship of Elder B. H. Roberts.

2. Is it necessary that teachers and members have access to the *Doctrine and Covenants Commentary?* The answer is no. On the other hand, this work is a valuable source of reference and will serve an excellent purpose for all of those who have access to it.

In view of the fact that reference material is exceedingly difficult to obtain by many classes, an effort has been made in the preparation of the lessons to reduce the necessity for outside reading as far as possible. As a result, the lessons themselves are greatly enriched by quotations from various sources. It would be well, however, if every class could be provided with a copy of the *History of the Church,* Volume One.

Your Brother in the Gospel of Christ.

Frederick J. Pack.

Relief Society Conference

By Mrs. Julia A. F. Lund, General Secretary

THE semi-annual Relief Society Conference was held October 6, 1932, with President Louise Y. Robison presiding. Three sessions were held—a general and stake officers' meeting, and two general sessions.

At the officers' meeting, held in the Auditorium, Bishop's Building, at 10 a. m., 81 stakes and 6 missions were represented. There were present 21 General Board Members; 408 stake and mission officers, including stake presidents, 55; counselors, 84; secretary-treasurers, 34; other board members, 230; mission presidents, 5. Ushers were furnished by the Liberty and Salt Lake Stakes.

The general sessions were held in the Assembly Hall, Temple Block, at 2 and 7:30 p. m. A program of interesting and timely numbers was ably presented.

The attendance at all the sessions was most gratifying under the present conditions.

Special mention should be made of the very delightful musical numbers, which added much enjoyment to the conference. Contralto solo, Mrs. Annette Richardson Dinwoody; Pioneer Stake Chorus, and the beautiful solo, by Mrs. Inez Robinson Preece. The congregational singing was led by General Board Member, Mrs. Ida Peterson Beal.

Officers' Meeting

PRESIDENT LOUISE Y. ROBISON

WE are so happy to meet you dear sisters, here this morning. We have visited more than half the stakes within the last six weeks, and when we see the beautiful work you are doing, we are proud to think we can associate with such women.

Personally I feel sorry that we cannot hear from every one of you splendid stake presidents. You have so much in store for us if we could only have time to hear from you. It would help lift the burdens and solve the problems of all of us.

Several of our Mission Presidents are here this morning. They are faithful, fine women. It would be a comfort to you mothers, if you have sons and daughters in the mission field, to know how these mothers of the mission take care of your sons and daughters, just as if they were their own. It is most beautiful. We would like to hear from all these mission presidents who are carrying on our work among the sisters who do not know us, and who have to uphold our standards as well as to teach them. The time may come when we can have all of this done.

This morning we are limited as to time, and just want to greet you with love in our hearts, and with expressions of appreciation for the things that you do. You can conduct your meetings and carry things on so nicely, and still have strangers in your home—I think it is marvelous. The Lord blesses you or you would not be able to do it. I pray that He

will continue to bless you, not only in your family, but in your stake family. All are dependent upon you sisters.

TRANSIENTS AND TRANSPORTATION

Counselor Amy Brown Lyman

THE three topics I would like to mention briefly this morning are: responsibility regarding new residents; the attitude of the Church in referring families to the counties; and the registration card.

Responsibility regarding New Residents: One of the most perplexing problems in welfare work today is that of the transient. On the roads and highways everywhere, going hither and thither, are to be seen, not only the regular homeless men or tramps, who are always milling about the country, but other types—men who have never been away from home before, half-grown boys, couples of all ages and families with young children who should be in school. The freight trains are also loaded with men and boys who are no longer refused a ride.

All of these are looking for something better than they have left at home. Some have lost their jobs, and are honestly seeking work in new localities, the conditions of which they know nothing about. Others who have been unsuccessful generally, and who have caught the prevalent spirit of unrest, fancy there is a better chance for them somewhere else, and so start out with a view of improving conditions. Most of the young men or boys have been unable to secure work, or even to return to school or college, and so have left home to lighten the burden there, thinking that some way they will get along. None of these seem to understand anything about the settlement laws of the country, which require one year for legal residence, and four months between counties within a state; nor do they realize who is responsible for people when they are in real need. Hence they find themselves in difficulty whenever they apply for help outside their legal residence. There are two important things to remember regarding this matter: first, that people who are in economic straits should stay at home in their own counties where they have legal residence and are entitled to consideration and care; that relief agencies, when appealed to for help by non-residents should make every effort to help them return to their home counties.

Counties accept the responsibility for the health and needs of their own citizens, but are not willing to care for non-residents, and they are stricter now than ever before in this respect, and are refusing to give regular help to any transient. They are willing to help them get back to their homes, however. The L. D. S. Relief Society is conforming also to the settlement laws, and is supporting the counties in their efforts to place responsibility rightfully. In arranging for loans from the Reconstruction Finance Corporation of the United States Government, counties are allowing none of the funds to be used for transients—neither in the form of relief, nor relief work.

Referring Families to the County: Responsibility for the care of the poor rests, first on relatives, second, on the county government which is legally responsible; third, on churches and fraternal groups. The L. D. S. Church has, in the past, assumed more of the burden of caring for

those in need than it can carry, and while willing to assist, is today cooperating with other agencies and groups in placing responsibility where it rightfully belongs.

In contacting relatives, and in helping them to understand their responsibility to each other and the importance of family solidarity, kindness and tact should be used. It often takes an outsider to really interpret relatives to each other, and it can be accomplished if care is used. Referring families to the county should be done in a kindly spirit, with due explanation that the Church is interested, as always, in the spiritual welfare and development of all those who claim membership, but has insufficient funds to meet all econmic needs. Relief Society presidents should carefully explain: (a) That the County Department of Health and Charities is responsible for the care of the dependent, sick and needy within its borders; (b) That the Church is trying to supplement County relief in only the cases of active participating members; who in this time of unemployment need assistance. Careful thought should be given each family under consideration, with reference to: (a) Church connection and activities, past and present; (b) Standards and personality; (c) probable effect on the individual or family as to the disposition of his case. The head of a family may be inactive himself, but may have children in the home who are active and intensely interested in the Church and auxiliary work. Such should receive careful consideration.

Registration Card: With a view of obtaining greater efficiency and accuracy in the handling of statistical and other information relative to family work, the General Board has adopted a family registration card, which has been approved by the Presiding Bishopric. This card has been in use for some time in those stakes where Stake Social Service Aids have had institute training, and is recognized as a most effective device in speeding up regular work, and satisfactory cooperative reference work. We feel that its use would be a great aid in all the stakes, helping to systematize and simplify the regular work of the family. Where surveys are being made by the Counties in preparation for requests for Federal aid, these cards have been found invaluable.

RED CROSS RELIEF

Miss Margaret Davis—Executive Secretary—Salt Lake County Chapter, American Red Cross

THE American Red Cross resembles the L. D. S. Relief Society in that it is a volunteer organization. It maintains its financial standing by means of an annual membership roll call. The money which is raised in this way is used for local chapter programs. One of the primary obligations of Red Cross is that of giving work and service, and assuming responsibility for the disabled ex-service men. Its second obligation is to assume the responsibility for disaster relief and rehabilitation.

Aside from these primary obligations are three or four other parts of the program, e. g., the Junior Red Cross, which goes into the schools and enrolls children as members, with a hope of first building character and better citizenship, and second with the idea of establishing the ideal of world peace

in the minds of the children through correspondence with other countries. A very important part of the program is that of life saving. Red Cross has assumed the responsibility for encouraging and increasing the number of people who will know how to swim and to save life in case of accident. As a result of this 200 memberships were given to people in Utah last year, specifying that they had completed a course which made them eligible as life savers.

Another activity is that of First Aid work. This program in Utah is probably developed most in Salt Lake City, where practically every policeman and fireman has been trained in First Aid work, making it possble for them to give First Aid treatment. 598 certicates were issued to people in Utah in 1931.

Still another part of the Red Cross program is the Itinerant Nursing Service, which deals very directly with the Relief Societies of Utah. The report from the National office says: "The Red Cross Itinerant Nursing Services which have been conducted in Utah have been promoted through the local chapters cooperating with the County Commissioners, Schools, Relief Societies, and other agencies. The majority of these services have been made possible through the Delano Memorial Fund."

The Itinerant Nursing Service, which is partly paid by Red Cross and partly by local cooperation, also gives courses in Home Hygiene, and during the past three years there have been 79 classes conducted in Utah. There have been 1,270 people registered for this course who have received certificates from the Red Cross.

The statement further reads: "the splendid cooperation of the L. D. S. Relief Societies has been shown in each and every community throughout the State where any part of the Red Cross Nursing program has been carried on."

The President of the United States is the president ex-officio of the Red Cross. Through its special organization the Red Cross is permitted to function as a public organization, and also to represent the government.

Red Cross chapters are generally organized on a county basis, and there are 3,600 chapters in the United States. The quality of the work which these chapters do largely depends upon the interest of the local people. There may be a very splendid piece of work done in one chapter, and the next county may be doing nothing at all.

In March, when Congress passed its act giving to the distressed and needy people of the United States, flour, stock feed, and later cotton, it naturally turned to the Red Cross as an organization which reaches into all of the communities and districts of the United States. The great task of distribution was placed on the shoulders of the Red Cross, and left for its officers to work out the plans. Great quantities of stock, feed and flour have been distributed in the states by the American Red Cross. Now cotton has been received, and must be properly distributed. We are very fortunate to be able to get so much of this aid.

It is recommended that the people develop sewing bees, and certainly the Relief Society group will be ready to go into this work; then the articles made must come back again to the Red Cross. The clothing will be requisitioned out to the agencies who are capable of distribution, and they will only receive this when they itemize what they want, with the full name and complete details of the families' needs. On this basis it is

hoped that they will be able to make a wise and equitable distribution of Red Cross materials.

There must be a Red Cross Chapter in every county through which requests are to be made.

GOVERNMENT RELIEF

Mrs. Emeline Y. Nebeker—Member of General Board

IN the 72nd Congress, House Record 7360, we find the act—"To provide emergency financing facilities for financial institutions, to aid in financing agriculture, commerce and industry, and for other purposes."

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that there be, and is hereby created a body corporate with the name 'Reconstruction Finance Corporation.'" It had an initial capital of $500,000,000 provided by the government, and was empowered to borrow $1,500,000,000 more to make loans. The bill creating the corporation was signed by President Hoover on January 22, 1932. The institution began to function the following week. The management of the corporation is vested in a board of directors consisting of the Secretary of the Treasury, who is a member ex-officio, and six other persons appointed by the President of the United States, by and with the advice and consent of the Senate. Of the seven members of the Board of Directors not more than four shall be members of any one political party, and not more than one shall be appointed from any one Federal reserve district. The terms of the directors shall be two years. The personnel of the Board is as follows: Ogden Mills, Secretary of the Treasury, New York; Atlee Pomerene, President of the Corporation, Ohio; Eugene Meyer, Governor of the Federal Reserve Board, New York; Horace Paul Bestor, Farm Loan Commissioner, Missouri; Jesse H. Jones, Texas; Harvey C. Couch, Arkansas; Wilson McCarthy, Utah.

The corporation is to operate for a period of ten years from the date of the enactment thereof, unless it is sooner dissolved by an Act of Congress. If at the expiration of ten years its board of directors shall not have completed the liquidation of its assets, and the winding up of its affairs, the duty of completing the task shall be transferred to the Secretary of the Treasury.

All loans to aid in financing agriculture, commerce and industry shall be fully and adequately secured. Each such loan may be made for a period not exceeding three years, though the corporation may extend the time of payment up to five years from the date of the original loan.

Beginning April 1, 1932, the corporation has made a report quarterly of its operations, stating the aggregate loans made to each of the classes of borrowers, the number of borrowers by States in each class, and the total assets and liabilities of the corporation.

Another bill—H. R. 9642. "To relieve destitution, to broaden the lending powers of the Reconstruction Finance Corporation, and to create employment by providing for and expediting a public works program." This is called the Emergency Relief and Construction Act of 1932. Section 1 (a) of this act says: "The Reconstruction Finance Corporation is authorized and empowered to make available out of

the funds of the corporation the sum of $300,000,000 to the several states and territories, to be used in furnishing relief and work relief to needing and distressed people, and in relieving the hardship resulting from unemployment, but not more than 15 per cent of such sum shall be available to any one state or territory."

All amounts paid under this section bear interest at the rate of 3 per cent per annum. The Governor of any State or Territory may from time to time make application for funds under this section, and in each application so made shall certify the necessity for such funds and that the resources of the State or Territory, including moneys there available by the State or Territory or that can be made available, its political subdivisions and private contributions are inadequate to meet its relief needs. All amounts paid to the Governor shall be administered by the Governor, or under his direction, and upon his responsibility.

Turkey growers of eight states seek Federal Loan. Paper dated September 30, 1932. Federal assistance in financing the fattening and finishing of the 1932 commercial turkey crop from this region will be sought on behalf of 12,000 growers by the Northwestern Turkey Growers' Association.

Under the regulations loans may be made to farmers and stockmen and corporations and partnerships engaged in farming or the raising and breeding of livestock. In each instance security will consist of first liens on personal property, real estate and range property being acceptable only as a secondary lien.

The rate of interest is 7 per cent, which is comparable to the lowest banking rates on this class of business. This rate is really lower than appears on the surface for the reason that it includes servicing and inspection fees. Loans are to be made for a period of one year.

Grover Cleveland, speaking during a former depression said:

"The lesson should be constantly enforced that though the people support the government the government should not support the people."

President Hoover says:

"It is not the function of the government to relieve individuals of their responsibilities to their neighbors, or to relieve private institutions of their responsibilities to the public, or of local government to the States, or of State governments to the Federal government. In giving that protection and that aid the Federal government must insist that all of them exert their responsibilities in full."

OFFICIAL INSTRUCTIONS

President Louise Y. Robison

I WOULD like to compliment the Relief Societies on the very excellent way in which they are conducting the social welfare work in the stakes. Ten years ago it would have been thought impossible for the women to do what they are doing today. In many stakes the County Commissioners have asked our stake presidents to meet with them, and help them plan their work for the Winter. I saw a note coming from one of the County Commissioners to a stake president, saying: "We would like you to meet with us all the time, we know your help." I do hope the Stake Social Service Aids are being used, for they can assist so much.

We have had some complaints come into the office that our dates for stake conferences conflict with

the stake dates; e. g., sometimes a union meeting. My dear sisters, I want you to feel perfectly free to write in to us, and if your conference dates are at a time that is not suitable for you, let us know, and we can change them to a date agreeable to you and your Priesthood Authorities. *The Deseret News* is always cordial and helpful, and publishes Conference Convention dates before we print the programs. If you find your date is not the one you want, and will write to us at once, after consultation with your stake president, we shall be happy to change it.

We find in holding our conferences that there is a great deal of duplication of office, and frequently our dear presidents, in their anxiety to have a full showing at meeting, will say: "one of our board members, or one of our ward presidents is in attendance at the Mutual, can we have credit for her?" Credit cannot be given in cases of this kind. There may be a little woman who is so retiring that she does not come before the public. Try her out. One of the best pieces of work that can be done is to develop leadership! Some of these timid little women who have been called to office, and have done the best they could, have developed so wonderfully, that in a year's time they could hardly be recognized.

In our stake conference programs we have asked for half an hour's time with our executive officers. Sometimes the president has felt so kindly toward her whole board, that she has said, "Now we have not anything from the board, so we have asked all of the members to come in." It is not that there is any secret from the board at all, nor anything that we are trying to put over on them, but presidents, counselors and secretaries have specific work to do which needs a little special attention. There is no need of holding busy board members, when things that are not their responsibility, are being discussed. So we would appreciate it if the executive officers could arrange for this meeting for half an hour with our General Board member, and then let us have our board meeting with our board members after.

In some of the stakes, the necessity of holding the bishop's meeting absolutely for bishops and ward presidents, officers and stake board members has not been felt. Sometimes it has been a general session, with everyone present, so that a valuable discussion with the bishops and County Commissioner could not be conducted. Of course we always are happy to have the Priesthood Presidency and our High Councilman in attendance.

Last Spring we spoke of Annual Dues. Word came to us from some of our stakes, especially where banks were closed, that some of our fine Relief Society women were staying away from meeting because they could not pay their dues. Our annual dues are just as imperative and just as much needed, as you people are aware, as they ever were, but we must not stress them to the extent that we humiliate any of our fine sisters, and be the means of having them stay away from meetings. It is our first consideration to make our members comfortable, and urge them to come to meeting. Please do not feel that the annual dues have been changed at all.

Our *Relief Society Magazine* is always of interest. About a year ago, we made the announcement that any ward Relief Society which had 100% of its membership subscribers to the Magazine, would receive a little appreciation card from the office. The name of the ward and

the agent's name would be published in the Magazine. Unfortunately many reports came in without the agent's name, so we must apologize, as we could not keep that part of our promise. It was not the fault of the office—the names of agents did not come in. I believe if you were given the names of the wards and stakes, and asked which one of these would get 100%, you would not have guessed correctly. We have had 100% from places where we could almost have wept when we knew the conditions of the people. It would be interesting for you to check your percentages.

We have thought it was understood that a Magazine agent was one of the special officers in Relief Society work, and that one of the liveliest members on the board should have charge of this important activity. I am wondering if you check up very closely, and how you manage with your ward agents or representatives?

How many of your wards keep a record of when the Magazine subscription expires? Keep track of the month, and call the attention of the women to the fact that their subscription is nearly expired. In some wards a card index is kept, with the names of the subscribers and the time of expiration. This is quite a little expense and trouble, but I believe every ward could have just a small note book, and have that information written down.

Some wards report that the secretary takes care of the subscriptions. The secretary has a great deal to do, and the very best that she could do would be to take the subscriptions when the members bring them in. We hope that you have active workers in each ward, who will give special thought and attention to the Magazine subscriptions. Our Magazine is only $1.00 per year; and unless we keep up a big subscription we shall have to raise the price, which we would not like to do. We know that women are having a hard time to keep up subscriptions, but many fine plans have been developed in the missions as well as in the stakes. Three or four years ago we had no subscriptions in the Hawaiian Islands, and on September 13th, 1932, a list from Hawaii came with 56 subscriptions.

I believe the Relief Society record is above reproach. The heart of the Relief Society is the greatest part of the organization. We do not want to check our hearts, but we do want to develop our heads, and have our work done just a little bit more calmly. It would not be honorable for the Relief Society to be a party to any plan which is unethical, and I am sure we are not, if we fully understand the problems. When people come into your community, and they usually come at night time, do not let them go hungry over night, do not let children and mothers suffer, but do not assume any responsibility until you find out whether the applicants belong to you or not. You may be doing a great injustice to the Church or to the community. When the investigation is made, and you have taken it up with the bishop, use great judgment in the way you take care of people. We cannot always feel that every person who asks for help is entitled to it. Take note of the time it takes to establish residence, and all other items necessary to deal fairly and thoroughly with these cases. I hope that you can make use of this information in your stakes, and please feel that if you want any instructions there is no question that is too small to write about. We have so many fine L. D. S. people in our communities, splendid people who need a little

comfort, and we would rather see that they are made comfortable. We must not let them break down their standards, by failing to help them.

In the spring we made a survey of the stakes that had not a social service aid trained, to see if there would be enough who could send in aids for a class this fall. We had thought to begin an institute right after conference. We know that you have done the very best it was possible to do, but there were so few who could send a representative that we are not going to have the institute this fall. We hope by the spring, that things may clear up, and that you can see your way clear to have your stake represented, because where the aids are being used, they are doing such splendid work.

I do want to remind you stake presidents that you are the presidents, and you are the head of the organization no matter how fine an aid you have, the work is under your supervision, but this aid who has had training can advise with you, and make your work easier.

Last Friday I visited one of the stakes in Salt Lake where things were going smoothly. The women have worked so splendidly that they have the thorough cooperation of the men. The Priesthood Presidency and the High Councilmen were there, standing right back of the Relief Society, when the announcement was made—"not one bit of help will go out in this stake without the Relief Society knows it." This is as it should be. We have an excellent Welfare Department in our office, but it is not possible for the workers to go into all of the wards and stakes and build up their work, but they can advise and counsel and instruct. Then, too, you understand your stake people, you know just what their needs are, so you alone can build up your wards and stakes.

We are very sorry that some of the stake presidents have had to resign. They are all fine faithful women who have given such splendid service in our stakes. I would like to say before I read these names, that I just hope you stake presidents who are in office now, think kindly of the presidents who carried the work on before you did. In one of the stakes I visited I said, "Would it not be very nice to have your former president open one of the meetings?" The president thought it would be. This sweet spirited former president came up afterwards and said, "Sister Robison, I have been out of office for more than two years, and this is the first time I have been recognized in any way in the stake." I ask you stake presidents to invite these sisters to come out and sustain you. Some expression of respect should be shown to these fine presidents who have carried on—they are entitled to this much. Our love and blessings go to these fine presidents who have found it necessary to resign.

Reorganizations have been effected as follows:

Date	*Stake*	*Released*	*Appointed President*
Sept. 1932	Bannock	Mrs. Cora H. Cooper	Mrs. Susan Turner
Aug. 1932	Idaho Falls	Mrs. Clara Brunt	Mrs. Martha R. Telford
July 1932	Montpelier	Mrs. Agnes Pearce	Mrs. Romina Perkins
July 1932	Nevada	Mrs. Louisa C. Johnson	Mrs. Anna M. Aljets
May 1932	Raft River	Mrs. Abbie C. Ottley	Mrs. Ella Beecher
May 1932	Roosevelt	Mrs. Ada M. Johnson	Mrs. Kate Killian
Aug. 1932	Teton	Mrs. Ada Fairbanks	Mrs. Eva Engberson

Afternoon Session

BIOGRAPHY AND HISTORY

Mrs. Susa Young Gates

THE classes in Biography held in the Church Office Class Room, were opened April 18, 1932, and have awakened widespread interest.

They were held each Thursday at 2 o'clock. They closed for the summer months after an interesting series of twelve lessons and were opened again on August 18, 1932. Ninety students from widely separated points registered in the class.

These classes were instituted with the approval of the Church Historian, Joseph Fielding Smith, with myself as Class Leader and Laura B. King as Secretary. A department has been opened in the Church Library, entitled "Woman's History Department." All women's original histories will be indexed and there preserved for future generations. Books are also collected and filed there, especially those pertaining to Women and their concerns and activities.

Teaching people how to write their own biography is a new movement in the Church. Biography has been studied and analyzed in schools for generations unnumbered; but no one, so far as I have been able to discover, has attempted to teach the students how to write their own histories and thus utilize their knowledge for the benefit of posterity. Ida M. Tarbell, the famous Lincoln biographer, wrote me a cordial letter of approval saying that my plan was as comprehensive as it could be made. The splendid work done by the Y. L. M. I. A., in their "Treasures of Truth," and by the Genealogical Society of Utah in their "Book of Remembrance," no doubt gave me the inspiration to open the class.

Most people are very backward when asked to write a personal sketch, thinking their lives are of no interest to anybody but themselves. But what about their descendants? Will they not be interested?

Washington Irving fully realized the importance of keeping records when he said, "He lives with his ancestry and he lives with his posterity; to both does he consider himself involved in deep responsibilities." I wonder what he meant by "deep responsibilities." He must have felt something of the eternal ties of the human family.

The main object of this class, therefore, is to get the women of the Church to record their lives, while teaching them how to do this work, making a special point of faith-promoting incidents. How precious these incidents and personal touches will be in time to come. And then, too, the value of biographical material in connection with Church History, with Genealogical and Temple work, cannot be over-estimated.

An outline has been followed both chronologically and by topic, and the class has done really fine work. The topic outline is not merely a skeleton affair, but provides for a colorful, vivid and sympathetic picture of events; brings out home life, education, amusements, associates and friends, domestic labor and occupation, church activities, travels and faith-promoting stories.

There have been forty sketches handed in with twenty faith-promoting incidents.

The importance of such matters as this class has been dealing with

was not realized a century ago, but with the keener historical and genealogical ideas, and broader scientific views, a new light has dawned and we no longer consider it egotistical or insignificant to write about ourselves. The Spirit of Elijah is moving fast, and great things along these lines are materializing in this old world of ours.

MRS. BESSIE G. BALLARD

President—Logan Stake Relief Society

DR. JACKSON in a talk not long ago, referred to conferences and conventions as recharging stations, where the batteries of the human mind are recharged and given new life and encouragement to go on, and I feel that at our Relief Society conferences we are surely given faith and courage, and are recharged to go on and do our work the best we can.

Our Relief Society has experienced, I believe, about the heaviest demands that we have ever known, but our public has been behind us, and made the task easier. The spirit of giving, and cooperation with the community relief agencies has never been more pronounced. In Logan, the Relief agencies sponsor a community storehouse. We use the card system, so we can see where investigation has been made, and avoid duplication.

At Christmas time, individuals and organizations, including two of the sororities of our college, came with their contributions. Never before this have we been able to have the cooperation of all of the relief agencies in our work.

We had 153 in our stake who received help, and it would have been impossible if we had not had the support of all the community. Through the Red Cross this summer we had 1,475 bags of flour given to us for distribution. We hope that we used wisdom and that this was given where it was needed the most.

At the close of the school year, in our stake, in connection with the school, we held a health clinic for the pre-school child. We had corrective work done for these children, and have tried to see that every child commenced school physically fit and properly clothed. 1,575 articles were remodeled, and new clothing made to supply our children during the year. In our health correction work our doctors and dentists have contributed much of their time and service, doing their work either free of charge, or at reduced rates. Fifty children were served without even cost of material.

We have been able to do some work with our wayward girls. There were 12 of these in our stake, some of them from broken homes. We have been able to place in good homes with good mothers, and have made these 12 girls happy, for they appreciate the interest we have taken in them. We feel that this has been one of our achievements.

In our educational department we have worked for mass participation, having 80% of our women take part in the lessons. The women have gone home with definite truths to build into their lives.

We studied the Book of Mormon, and considered the questions on Nephite life printed in the Magazine. Our women could answer

these questions, and when our work was finished we called in the questions from our sisters, and had some of our best Book of Mormon students go over them. They said that the Relief Society had done splendid work.

In our literary department we considered the short story, which course aroused much interest. One of the English teachers of the college read the stories our women wrote, and she complimented us upon our achievement in this line.

In our social service department we asked our members to add one new word to their vocabulary and become better conversationalists. We know this has brought results, for in improving and enriching their own lives, they are helping others.

In September we held our Relief Society teachers' convention in each ward, stressing Relief Society work before the people. We know that we must first save ourselves if we are to assist in the salvation of others, so we had a preview of this year's work given. Our bishops were present and gave encouraging talks to our teachers, after which we turned the meeting into a social for our teachers. There was a display of the work done during the summer, and also a flower show.

In every ward we have a chorus composed of young mothers, which is one of the achievements in our stake, and has added much to our meetings. The sisters love to come to meeting to hear the chorus sing, and partake of the spirit of the lesson. At conventions or conferences our choruses are assembled together and furnish beautiful music.

Every member in our stake was visited and interested in the Magazine. We have no 100% wards, but we have 50% of the members of our stake taking the Magazine, which we greatly appreciate.

MRS. ELFLEDA L. JENSEN

President—East Jordan Stake Relief Society

FIRST of all we have as our keynote to carry out in our work the aim and the plan given to us by the General Board. This we have decided must be carried out 100%, and so every enrolled member must be personally and individually sought after and acknowledged in our Relief Society work. Our girls —the mothers of tomorrow—will look with pride or disgust upon the foundation which we are laying today.

Our work begins each fall with our teachers' conventions, with encouragement for them in their work. The transportation is considered and notification in plenty of time, is given to each visiting teacher, so that she may be in attendance at the convention, or have an excuse sent to us. This year our teachers were the guests of the Draper Relief Society, with 173 teachers in attendance. To encourage them we present them with a little efficiency badge. Engraved in blue letters on the gold background are the words: "Relief Society Visiting Teachers Efficiency Badge." This badge is secured by the teacher who is 100% in her teachers' report, and when she has accomplished the things that are outlined by our stake counselor who has that work in charge. At our recent convention the teachers were presented with a little card, upon which was printed the slogan of East Jordan stake: "I resolve to be tactful, efficient, aggressive, confident,

helpful, encouraging and reverent." Each letter beginning each line spelling the word "teacher." In our stake we have what we call a gem book. On the front leaf we have a little record kept individually for each teacher: when she joined the Relief Society and who called her to act as a teacher in the ward; if she was set apart; by whom, and a regular little history of herself, each month the gem follows. Our second counselor in the stake provides the gem and gives it to us in our union meeting. The beginning gem for last year, January, was: "Do not pray for an easy life, but pray to be strong women. Do not pray for tasks equal to your powers, pray for powers equal to your tasks."—*Phillip Brooks.* For July, our gem was: "Labor to keep alive in your heart that little spark of celestial fire called conscience."—*George Washington.* We also have gems given to us in our stake conferences by President Heber J. Grant, Brother George Albert Smith, and others. This little gem book will contain an individual history of the members.

The response to our lesson work depends upon the sisters who read the lessons, so we have resolved that "every member read every lesson in the Magazine." To accomplish this our class leaders divide the roll, each taking every fourth name. She personally contacts this sister, and gives her credit at the end of the month if she has read all of the lessons in the Magazine. This took on something of the form of a contest, the banner ward receiving a prize, with 86% of our women reading every lesson in the Magazine. That does not mean, sisters, that we were successful in placing the Magazine with every member. When we found that we could not do that, we encouraged a number of our sisters to cooperate and subscribe for the Magazine, and rotate the book in order that each member could read it. If she had not time, the class leader would go and either wash her dishes or care for the baby while she read the Magazine.

From our social service leader we learned to really live up to some of the instructions that were given us through our Magazine, one of which was to increase and correct our vocabulary. We also received the information from our handbook (which, by the way we cannot place a value on) that the prophet himself instructed the first organization in parliamentary rules, so in our Relief Society we are trying to better ourselves along the parliamentary line.

To help and encourage those who are handicapped and backward, our presidents and secretaries are instructed to see that every member in the Society at least once a year, contributes to the Society either in song, reading, question, recipe, or demonstration of work. In this way she contributes something, for it is the business of each generation to help educate the generation which must carry on.

We have had many beautiful poems, short stories, songs composed, even by some of the boys of our stake. Those poems which are outstanding are passed from one ward to another, or used on the different programs in the ward, or on our stake programs.

I am happy to say that we have lots of room for improvement, and we are very desirious of continuing the work of the Relief Society, and in every way advance the women, for we know that in unity there is strength.

MRS. NELLIE K. DREDGE

President—Malad Stake Relief Society

IN all of our activities we have lived up to certain principles and high standards. The Relief Society is most beautifully illustrated in the words of James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

December 20th, last year, we furnished a Christmas program in the form of a sacred pageant called: "The Spirit of Motherhood." The entire stake board took part in this pageant, which was witnessed by 700 people.

In February we celebrated the birth of George Washington with a splendid program, which was outlined by the stake board, using the February literary lesson, which was carried out in all the wards of our stake.

March 17—Our birthday, was commemorated in a suitable manner by anniversary programs.

Inasmuch as the Relief Society has always been interested and closely associated with the Genealogical Society, we assisted the stake Genealogical committee in presenting the pageant-drama "The Hearts of the Children."

In May we sponsored a Mother's Day program in all the wards of our stake.

A beautiful custom was established several years ago by Sister Eleanor J. Richards. This was to go to the Lamanite ward and entertain the sisters in a social or party. On May 24th, the entire stake board, including Sister Richards, went to Washakie, and presented a program, played games, and also served refreshments. Sister Margaret M. Parry, a former stake secretary, is the president there, and she is performing a wonderful work. She has educated these sisters that they are able to take part in a chorus. Not so long ago they sang in the Logan Temple, where President Shepherd was happy to have them. Sister Timpamboo is now capable of presenting a Relief Society lesson in quite an intelligent manner, while some of the others enter into the discussion.

In order to encourage our ward teachers throughout our stake, we have secured some little booklets, in which are presented ten points that a Relief Society teacher is to perform, and if she performs all of these, she may secure 100%. Quite an interest was taken in these little booklets, therefore we are having them again this year. We have encouraged the sisters to do their visiting before Work and Business Day, and then be present to give their report. A prize is given to the ward which attains the highest percentage of visiting teaching. We also keep an honor roll for all the wards who have attained 100% for the entire year. It has been quite a difficult task for some of our ward teachers to visit all the districts in some of the outlying wards, due to the hard winter and the deep snow. Just last winter two of our faithful visiting teachers were out performing their duty and driving a team, when a severe snow storm caught them. They were lost for a period of three hours in this terrible storm, one sister being unable to reach her home until the following day.

Our stake Magazine agent began her drive early last spring. She suggested that the sisters make a bank out of an old can which could be sealed and not readily opened.

She decorated it, and deposited in this bank ten cents each week. In July she checked up and found that a large number of sisters had started their banks. They were also saving their spare pennies, so that when the real drive would begin this fall, they would have sufficient for their Magazine and their Annual Dues.

Our Social Service Aid has done a very wonderful work in our stake, in fact it would be a difficult problem to try and manage without her. She was very anxious to put over some big project, and while we do not live in a district where much fruit is grown, we do have an abundance of wheat. We asked that each Relief Society member in our stake, and any others who were interested, to donate one bushel of wheat, those who did not have the wheat to pay the equivalent in money. This was to be under the direct supervision of Sister Harding, our stake aid, and divided out to the wards as the need should arise. The money was to be kept by her, and to be spent in procuring for children who were under-nourished, the necessary green vegetables and fruits which they need, and are unable to secure, during the winter months. In looking over the reports with our Social Service Aid, we found several of the wards had donated 100%. We have so much faith in our sisters that we believe by October 23rd, when we hold our stake conventions, we shall have 100% wheat donated from every ward in our stake.

We hold our stake board meetings weekly. We have found that this is an excellent plan. Every lesson in the Relief Society Magazine is presented by our stake class leaders to the stake board before it is presented to the ward officers in our Union Meeting, which meeting is held the second Sunday in each month.

THE NATIONAL COUNCIL OF WOMEN

Counselor Amy Brown Lyman

I HAVE been requested by the Conference Committee to discuss briefly some matters connected with the National Council of Women of the United States, to which great federation both the Relief Society and the Y. L. M. I. A. belong, and in which organization these two L. D. S. auxiliaries hold charter memberships.

You have all no doubt read in the papers recently of the World's Fair to be held in Chicago during the summer of 1933, to be known as the "Century of Progress Exposition;" and you have also learned through our signature campaign, in connection with the Postal Telegraph, that the National Council is to be represented there. The Council is planning to hold in connection with the Fair, a "World's Congress of Women" covering a whole week: to have a display of the work and activities of women; and to compile a book showing the progress of women during the last one hundred years.

It is interesting to note that forty years ago next summer, back in 1893, a World's Fair was also held in Chicago, known as The Columbian Exposition, and that the National Council of Women, then only five years old, took a prominent part. They held a World Congress of Women covering a full week, and had great displays of all kinds of art and hand work of the women of the world, the whole affair being a huge success.

This former Congress of forty years ago, consisted of general sessions which formed the Congress proper, department meetings for the Council's committees, and group meetings or congresses, especially for the affiliated groups—each national organization being given opportunity to hold a meeting for the presentation of its own work. There were often seven of these group meetings going on at the same time. At the general sessions the topics were calculated to show the relation of women to the world's work—to art, philanthropy and charity, moral and social reform, science, philosophy and education. Some of the topics were: administrative ability of women; woman the new factor in economics; industrial position of woman; civil and social evolution of woman; woman as a financier; the political future of women; woman in the pulpit.

The suffrage question was one of the most popular themes of the Congress. At the department meeting of the Suffrage Association, the hall was crowded almost to suffocation to hear Susan B. Anthony speak. So great was the enthusiasm that a policeman had to be called to escort Miss Anthony in and out of the hall. During the Women's Congress the World's Fair itself was scarcely thought of by the women in Chicago at that time.

Both the Relief Society and the Y. L. M. I. A. held special congresses or meetings. The program of the Relief Society meeting was as follows: Opening Remarks, President Zina D. H. Young; "Authors and Journalists in Utah," Emmeline B. Wells; "Woman Suffrage," Sarah M. Kimball; "Pioneer Trek from Nauvoo to Salt Lake," M. Isabelle Horne; "Early Experiences in Utah," Jane S. Richards; "The Children of Utah," Zina Y. Card; "Amusements of the L. D. S.," Nellie Little; "Types of Women in Utah," Dr. Mattie Hughes Cannon.

Mrs. Etta L. Gilchrist, an author and newspaper woman in writing for the "Ashtabula News Journal" of May, 1893, had this to say of this meeting: "This one meeting was to me worth coming to Chicago for."

The attendance at the Congress was past all expectation. Invitations had been extended to all the leading countries of the world, many of them by person, asking them to send their representative women. Eminent women were also invited personally to attend. The response was marvelous.

Among the foreign women of note in attendance were: Lady Aberdeen, who was elected President of the International Council of Women during the Congress, and who has continued in that position almost continually since that time; Isabelle Bogelot, of France, Treasurer of the International Council, and a prison reform worker; Lady Henry Somerset, and others from a dozen countries.

Among the famous American women, May Wright Sewell, President of the National Council of the United States, and chairman of the Congresses; Rachel Foster Avery, Secretary of the Council; Susan B. Anthony, Elizabeth Cady Stanton, and Lucy Stone, great suffrage leaders; Frances Willard, the great temperance worker; Clara Barton of Red Cross fame; Rev. Anna Howard Shaw, the famous preacher; and Julia Ward Howe. There was also Mrs. Potter Palmer, who was President of the Board of Lady Managers of the Exposition, and President of the World's Congress Auxiliary. Much credit was given her for the general success. Utah was well represented by a large delegation.

This congress was the greatest gathering of women the world had seen up to that time.

When the National Council decided two years ago to take part in the Century of Progress Fair in Chicago in 1933, there were two great problems confronting them—first, how to finance such an undertaking (for the Council funds were low); secondly, how to secure representation of the leading women of the world to an International Congress; for the chief feature of a world congress of women should be the presence in this country of approximately two score of the most outstanding women of foreign countries to represent the highest development of woman's prestige and achievement throughout the world.

The officers of the Council finally found a friend in the Postal Telegraph Company, and with its assistance these problems are being solved. The Telegraph Company, desiring to become better known, and looking for unique publicity, offered to finance the Council's project for certain considerations; and our National President, Miss Lena Madisen Phillips, being a shrewd business woman and lawyer, seized the opportunity. And so a cooperative plan was formed.

This plan is to secure in cooperation with the Postal Telegraph Company, 1,000,000 signatures to a huge petition, on special forms prepared by the Company, the petitions to be sent through our Government to the leading governments of the world asking them to appoint delegates from among their most eminent women to attend the Congress.

The signature campaign, in which the Relief Society has been most active, has been going on for some time, but the required 1,000,000 names has not yet been secured. So the month of October has been decided upon for the closing campaign, and will be known as National Council month; and during the whole 31 days an intensive campaign will be conducted with a view of completing the task.

The General Board is now asking that every Relief Society woman who has not yet signed a petition, to do so during the month of October on forms that will be supplied by the Postal Telegraph through the General Board. Our organization has already won distinction in the campaign, and we are anxious to help in a vigorous way to complete the task. A number of the stakes have secured more signatures than their membership, viz., Burley, Fremont, North Sanpete, Rigby, Tintic, Uintah and West Jordan.

And now about the World's Fair. The plans are similar to those of forty years ago. They include:

I. *An International Congress of Women* from July 16 to 22. This will include: (a) Great mass meetings with the best available women speakers in the world; (b) Department meetings for the standing committees of the Council; (c) Group meetings for affiliated organizations, to each of these will be given opportunity to hold a meeting or congress, to prepare its own program and have full charge of the meeting.

II. *A Display in the Social Science Building,* where 2,400 feet of space has been secured. This will consist of publications, maps, graphs, charts and exhibits showing the work of women.

III. *The Publication of a Book,* which will be the completed data of a great research project, which is now being conducted, showing the progress of women for the last 100 years. This book will be intensely interesting, for there is surely no greater change in any other one thing than the change in the status of women in matters legal, educational, political, professional. For as we have often said from this pulpit, 100 years ago no married woman could hold property nor have custody of her own children; no woman could enter college anywhere in the world; no woman could

vote; no woman had opportunity for a professional life.

The question sometimes arises regarding the benefit of our membership in the National Council. For one I am inclined to be an enthusiastic believer in this affiliation. It gives us many opportunities and privileges, of which some are as follows:

I. It puts it on a level with all other national women's organizations in the country; and while we are a small organization comparatively, having only some 66,000 members, we have equal privileges with the larger groups, such as the General Federation of Women's Clubs, with its 2,000,000 members, and the Women's Christian Temperance Union, with its 600,000.

II. It furnishes us opportunity to put our work before other affiliated organizations, both in formal addresses and reports, and in formal discussions, so that they may know us and our standards and ideals. I doubt if there is any organization of women in the world of any importance which has not heard of the L. D. S. Relief Society, and this general knowledge of our organization is due in a large way to our affiliation with the National and International Councils of Women.

III. It gives us opportunity, in turn, to know what other women's groups are doing and thinking.

IV. It furnishes opportunity for fellowship of the greatest women in the world.

I feel that we should cherish our charter membership in the Council, for it was a great compliment to our organization to be invited to, and given representation in, the initial organization meeting of the Council. And I feel that we should, above all other things, as an organization, cherish the names and memories of those pioneer Relief Society women who, by their lives and works and ability achieved such recognition.

CITIZENSHIP

General Secretary—Julia A. F. Lund

AS the subject should be treated today there should be a qualifying adjective, for as Relief Society women, and loyal Americans, we are interested in the development of *good* citizenship. When we claim, as we can, the protection of life, liberty and property, both at home and abroad we should be ready in turn to give the utmost service and devotion to our country. Dr. Mayo says: "The soul of good citizenship will come from the training of a whole people for a worthy and effective manhood and womanhood. By its very nature it must be the most influential motive power of our civilization."

Citizenship—the greatest gift of our nation to us is the culmination of the struggle of the ages, and to secure which the blood of the noblest of the earth has been shed. It is to be valued as one of the most sacred heritages we possess.

Our Church has always taught the law of combination. Nowhere is it, or will it ever be possible to supplant individual effort, individual initiative, but in addition to this there must be work in cooperation The spirit of brotherhood and sisterhood recognizes of necessity both the need of self help and of helping others, as the only way to accomplish great good. Citizenship makes a most insistent demand for recognition of this principle.

The great function of a liberal education is to fit men and women for the life about them, and to prepare them, whatever profession or pursuit they may follow, to be useful citizens of their country. This is of vast importance in any country. In the United States it is pe-

culiarly so, because we all have bestowed upon us the duties of citizenship, and according to our capacity and opportunities we are responsible for that citizenship.

If citizenship is the highest gift of the nation, suffrage is the greatest gift of the state. Our response is the wise use of our franchise, the highest privilege and duty of citizenship. It was fondly expected by our makers of freedom, that the enfranchisement of women would bring into the electorate of our country a fresh and elevating power for good in public life.

There are matters for which women are peculiarly responsible, and the assistance of women is necessary in order to give these matters the emphasis in government which their importance deserves.

The growing desire for popular education in government bids well for the future. There is a wide field in which we use our suffrage, as we live under a government that is four-fold in its character, and in which we, as women and citizens, have a direct voice and a very sacred responsibility.

We all have the conviction that the mere possession of the ballot may serve only to complicate present-day problems, that to be effective for the common good, it must be used not only conscientiously, but intelligently. Women wish to acquire the wisdom necessary to use the franchise towards constructive, social and political ends.

While we believe that women are a distinct element in the electorate, we do not believe in a separate woman's party; women and men have a common stake in civilization, a common interest in good government, and should form cooperating parts of the body politic. The influence of the average citizen can be made most effective through party organization, since ours is a party form of government. Women as well as men should assume the responsibility of party activity. A citizen's duty, however, is to country first, and to party second. A party is only a means to an end, and that end should be kept constantly in view. Parties should be made to keep pace with enlightened public opinion. We believe that all over, American public life is suffering from indifference of the people to government.

The methods of casting votes, nominating candidates, writing platforms, securing legislation and administering government must be continually studied and improved. Women can render valuable service by stimulating thought and suggesting improvements of institutions and parties.

Some of the subjects that have a special appeal to women are: (1) Efficiency in Government, Taxation, Federal Aid; (2) Public Welfare in Government, Child Welfare, Education, Living Costs, Women and Children in Industry, Wages, and the Legal Status of Women.

Those problems of government touching our own community should be given great consideration in the study of Citizenship. Local government is directly at our door, and we should know the part we play in it as voters, and what we have a right to expect from those for whom we cast our votes. Government is service, and it is the duty of the officials whom we place in office to look after our interests.

To most of us women, economic conditions are very real, very intimate problems during twenty-four hours of each day, and sometimes we feel quite desperately that we cannot remedy them. But if we housewives of the nation will become active participants in govern-

ment, holding to strict account every office holder we elect, we can correct evils which affect every home, every wage earner supporting a home, and every woman whose profession is home-making. Women truly wish to act with wisdom and patriotism in these matters. But let us realize that the cure for all our ills lies in our own hands if we but choose to use our powers. It is the fundamental principle in local as well as national affairs, that all governments derive their just powers from the consent of the governed. Corrupt, inefficient officials could not be in office if we had not placed them there.

We should know the purpose of every election, and the officials to be elected. It is of the utmost importance that we should learn the names and records of individuals seeking office. What have they done worth noticing, or that would suggest them as able public servants? What is their training and qualification for the office sought? We ask this of every one applying for the humblest type of job or position in industry or other walks of life. Then why pass it over in those individuals whose influence is felt in every home in our communities? We must seek also to have a better knowledge of the laws, those on the statute books and those in process of enactment.

Study the different nominating methods used in our states. Get a copy of our General Election Laws. These laws govern registration and conduct of election of all kinds, and the Corrupt Practice Laws. Emphasize the importance of registering. Thousands of men and women whose votes would count heavily for civic good, cannot vote on election day because they have forgotten to register.

The subject of Primaries is of the utmost importance, and cannot be emphasized too strongly. It is the duty of every voter to attend the primary election, as it is the only opportunity for securing good men and women for office. Remember this, that though we have the opportunity at the polls on election day of voting in the final choice, but of the two, the Primary is the more important, because here we have the choice in the selection of the best material for each office on the ticket, while at the election our choice is limited to the candidates who have been placed on the ticket or nominated at the Primary. At the Primary we may be able to choose between a good and a bad candidate, while on election day we may, as we so often do, have to choose between the lesser of two evils.

After we have placed good servants in office, we should support and help them in the discharge of their duties, and we should honor and obey the law in small things as in great. The President of the Illinois State University was correct when he said that the best brains of the nation are too busy in private and personal concerns to give the attention they should to their country. Powers which need to be exercised will be exercised by someone, if not by those who should, then by someone else. There should be more willingness on the part of all men and women of professions and affairs to sacrifice their personal interests for the general good. We are not pessimists, but people of faith—faith in ourselves and in our country, and we are going to set our hands to the task that lies before us.

The thought of patriotism always suggests itself, in any consideration of good citizenship. The history of our glorious past is a story of mighty achievement, and great devotion to country, but never before

has there been a greater challenge for real patriotism than now.

Human welfare is a concern of Government. The physician, seeking to overcome suffering and prolong human life; the educator, training our people in right thinking, are good citizens in the best sense of the word.

Our duties in the future will take various forms, as they have in the past. There are many ways in which we may benefit and aid our fellowmen and serve the state in which we live, and it is open to all of us alike to help to govern the country and direct its course along the passing years.

In the honorable discharge of duties as they present themselves from day to day, we may attain to good citizenship of the highest usefulness. It is not too much to say that our success as a nation depends upon the useful citizen who acts effectively and intelligently. The ideal of lofty patriotism and good citizenship today is no longer simply "My country right or wrong," but rather "My country when she is right, and when she is wrong; my life to set her right." The Stars and Stripes are the emblem of what our citizenship means to us. No one has more beautifully expressed it than Franklin K. Lane:

"Then came a great shout from The Flag: 'The work that we do is the making of the flag.' I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a People may become.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly. Sometimes I droop, for then purpose has gone from me, and cynically I play the coward. Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always I am all that you hope to be and have the courage to try for.

"I am the Constitution and the courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

"I am the battle of yesterday and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

"I am the clutch of an idea and the reasoned purpose of resolution.

"I am no more than what you believe me to be, and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag, and it is well that you glory in the making."

BISHOP DAVID A. SMITH

I FEEL very much favored in having this privilege of meeting with you this afternoon. Each of the Presiding Bishopric would like very much to be here, but we cannot all come, for we are needed at the Presiding Bishop's Office to wait upon the stake and ward officials who are attending conference and have problems to solve.

I did not come to take up much time talking to you, but just to let you know that the Presiding Bishopric appreciate your work, and keep in touch with you through your presidency, with whom we meet each week. I do not know what we would do without you and your organization. During the years past few have really known of your labors, and in the coming year none can tell now just what your problems will be. We are sure that you are prepared for the fight and will con-

tinue to carry on. The Lord bless you in your work; may His blessing abide with you always.

I have said before to you that bishops preside over and are part of Relief Society. Last week a new bishop said he had called upon the Relief Society the first meeting they held after he was made bishop. As he entered the room, the president turned to him and said, "Bishop, what is wrong now?" He answered, "Nothing, I hope. I have heard of your excellent work, the fine things you are doing in this ward, and I just wanted to come in and say to you, I am at your service and desire to cooperate with you in every way possible." Every bishopric should take this attitude. Where they do not, it is doubtless because they know the work is in good hands. A ward cannot run efficiently unless the bishopric and presidency of the Relief Society meet at least once a month and go over the details of their work. The responsibility for calling these meetings rests upon the bishopric. If they fail to call such meetings and you feel they are necessary, ask for the privilege of meeting with them.

May the Lord bless you and help you abundantly in this great work which is entrusted to your care, give you strength, wisdom, and means to carry on, I pray in the name of Jesus Christ, Amen.

PRESIDENT LOUISE Y. ROBISON

I FIRMLY believe it is the fine loyal support of the Presiding Bishopric that makes our contact with the bishops in the wards so pleasant, and as I have noticed, in going round to the different stakes, the bishops are growing more cooperative and sustaining us more all the time, and I believe that is due to our fine Presiding Bishopric, and their attitude toward us, and we are deeply grateful for it.

Evening Session

MISS SARAH M. McLELLAND

Member of General Board

I AM grateful to be the daughter of pioneer parents who helped to make a path over a desert, built bridges and dug ditches to irrigate the dry land, and made the desert blossom as the rose.

When called to give service in the Church, I felt unequal to the task. I went to my Bible for encouragement and read the forty-first chapter and tenth verse of Isaiah: "Fear thou not; for I am with thee: be not dismayed: for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." These lines gave me courage to carry on.

The most interesting books I have read were biographies of men and women who have done things, who, through their thrift and industry have made great sacrifice, and can say this is a beautiful world to live in.

In my travels from Canada on the north to Mexico on the south, I have met the representative people of the Church, and this contact has made me more sympathetic with people who have courageously met hardships and overcome them.

Some years ago I visited Arizona soon after our people had been driven from Mexico. They had left homes of comfort and had to settle in a wilderness of sage brush and grease wood, living in tents and houses covered with brush to protect them from the heat and rain, the ground for a floor, yet I never heard a word of complaint. They had to travel fifteen miles for water to drink. One little woman said, "I lost everything but my faith." Later I visited these people, and they had wells with concrete curbing around them, and had built a large building to be used for a community center.

Few live who do not have their Gethsemane, for life is made of joy and sorrow. It is trials that develop us and make us tolerant, charitable and forgiving. The Prophet Isaiah tells us Jesus was a man of sorrow, and acquainted with grief. In His short life in the ministry He accomplished so much that prepared Him to sit on the throne of His Father. Jesus was the great exemplar, who gave Himself for the salvation of humanity.

"There is a destiny that makes us brothers,
None goes his way alone
All that we send into the lives of others
Comes back into our own."

Everything of real worth comes through sacrifice. Our success in life is made up of our mistakes corrected. Our faith in this work is strengthened by the lives of great women who have preceded us.

Emma Smith, the Prophet's wife, was the first president of the Relief Society. She was a woman of superior ability. We have had six presidents since, who have given their time and talents to the building of this great organization. It has been my privilege to know these women, first through my mother's association, and with the last three through direct contact. They, too, have been called of God, and are elect ladies.

We have a membership of approximately 70,000 women who are giving their time and talents to make this a better world to live in. Women who have put service before self.

When we look back upon the record we have made we cannot help but feel repaid for every effort for the purpose of earthly existence is service to God and the human race.

MRS. JEANNETTE A. HYDE

I BRING to you the love of our Hawaiian saints, and of our missionaries, our mission presidents, and those who are laboring on the Islands. It is a marvelous work and it is wonderful to be connected with the people who for so many years have been given an opportunity to learn of the gospel. "By their fruits ye shall know them," and surely by the example and the hard work of Brothers George Q. Cannon, Joseph F. Smith, and others who have been there as missionaries, a great impression was made upon not only the Latter-day Saints, but upon the Gentile people of the Islands.

No doubt each president has been just the man or the woman for the organization at the time of his or her presiding authority, but today I think we have one of the most outstanding presidents in Brother Castle H. Murphy, whom I have known since I have been in the islands for the past seven years. When he came into the mission he brought the most wonderful inspiration. He saw the things needed, and immediately set

about to organize and bring these into existence.

I believe that no other mission has received back more young men and women who have labored as missionaries, to enter into the commercial world and live among the native people. Once they come to the Islands they simply love the natives and climate and want to return.

The native people have felt for so many years that the Church was their own, President Murphy saw the need of organizing our young men and women of American parentage. I want to pay to the Mutual the highest tribute for the splendid outlines they have produced this year and sent out to the missionary boys and girls.

We have our deacons organized, and our meeting houses are taken care of, not by the elders, but by the deacons who have charge of them. At meetings our missionary boys are all seated on the stand, at the right of President Murphy.

I wish you could hear the young boys and girls say what "Mormonism" has done for them. When young boys and girls are going to the Islands, their parents write and ask: "Is it safe?" I would say, "Yes." Any man and any woman who has the strength and background of "Mormonism" can live there or any other place. It is an easier life, there is an easier virtue among the native people, but you are not native, you are a white man or woman, you have had the gospel training, and you know how to conduct yourselves.

President Murphy has conducted what is known as the High Council. Some of the white boys who have never given any particular attention to the Church are now the presiding men in this High Council. They have charge of the Relief Society, Sunday School, Mutual, etc. They hold their meetings every Sunday night up in the mission house.

We are having our Fast Meetings immediately after Sunday School. There we have the most marvelous testimonies of the young boys and girls, men and women who come out on Sunday morning to Sunday School. Our classes are so full that we have to bring in two or three benches. This demonstrates that if you put people to work, if you ask them to take the responsibility and help you to carry on the work they will do so. The young people are just waiting to be asked, and that is what has happened in the mission.

We have, of course, a wonderful Relief Society, with Sister Murphy as president, but the reports from the Relief Society you hear so often. It is not so often you hear of the fine exemplary work of our young people, so I bring this message to you who have sons and daughters there, that you may be comforted in your hearts, that you may be proud of the things you have taught them. That the Church has given to the young people something that holds them even though they are separated and are far away from their fathers and mothers. There may be some who get a little wild—they do that at home—but in general I think we have in that mission a superior set of young men and women. I am so proud to bring that message home to you.

In Relief Society the sisters are very happy over their birthdays, and they celebrate the organization's birthday by inviting all the different branches to participate in the birthday party. They are people for long programs, with 20 or 30 numbers. They will call the presidents and some of the missionaries, who make short speeches, and have music and all kinds of singing, which is beau-

tiful. The names of the different presidents of the branches (six in Honolulu) are called as they come up to speak, and give a greeting. Their donation, done up in a little handkerchief is handed to the secretary-treasurer, as they say, "Aloha." Through that birthday party they usually have from $75 to $100 as a gift to the Relief Society. Naturally they take it from one organization to another, but it is the spirit of love and generosity with which they give it that counts. No one is more generous than an Hawaiian.

At the big Hui which they give, the Relief Society prepares the food and gets the tables ready between meetings. Let me say that the recipe for the Hawaiian Cocoanut cakes were left there by Mrs. Reed Smoot, now passed away, and whenever they have this cake they always say, "When Mrs. Smoot was here many years ago, she left this recipe with us." They are as a rule, very good cooks in their style of cooking, and they serve Laulau fish, wrapped up in leaves. This is put into a Dutch oven made of rocks, and is considered by most people very delicious. Once a week all the Relief Societies get together and have some place in town and sell these Laulaus for $1.00 a piece. This helps replenish their Relief Society funds.

We think that we work, and make great sacrifices, but you should go to the Islands and see what those poor natives do who have so little to live on; a little dried fish, and food that we would not call very good.

When the treasurer's report comes in, it will be found, I believe, that they have given more per capita than any other organization in the Church.

Their one regret is that they never have any of the presiding sisters visit them. We of Hawaii are a part of the Church, and we need encouragement, and we need our brethren and sisters to visit us, and help build us up.

Our Relief Society organization there is one of the very best; I do not think you will find anything better in all Zion.

ELDER GEORGE ALBERT SMITH

(Elder Smith's address will appear in a later issue of the Magazine.)

PRESIDENT LOUISE Y. ROBISON

IN listening to this beautiful singing here tonight, I was reminded of something that is in store for the women of the Church, and I hope too that the men will appreciate and enjoy it.

The Authorities of the Church are going to give to the Auxiliary organizations, beginning with the Relief Society, the privilege of speaking over radio. It will go out over KSL, and begin a week from next Sunday night, October 16.

During this whole summer, in the hottest weather, there has been a chorus, called "The Singing Mothers;" 250 voices of Relief Society women, practicing to sing. The time will be divided. About half of our period will be devoted to speaking, the other to singing. We hope that you will tune in and hear what our "Mormon" women are doing in a cultural way.

A few years ago I heard a man lecture on "What are You Doing

to Prevent Delinquency?" He asked the questions of the audience, "What were they doing *for* delinquents?" There was any amount of money being spent to pay for policemen and Juvenile Court officers, and women working to try to save the young after they became delinquent.

I heard a close friend of mine who is working with young people, make a statement which is true. It was to the effect that we are not interested, as we should be, in our young boys and girls. She had gone sometimes to a bishop, and asked for somebody in his ward who would be a big brother or big sister to these underprivileged children. The bishop would say: "Why yes, this is a beautiful thing to do, but it is not done."

Last fall one of our stake presidents reported a plan put into effect in her stake in an effort to keep boys and girls from becoming delinquent. Just before Hallowe'en, when there is a spirit of lawlessness and recklessness among our boys and girls, a group was assembled and taught to make pretty little favors for Hallowe'en. Mothers, who had been disturbed by other mothers' children, invited the children of the neighborhood into their homes. The entertainment was not expensive, but these children had a good time without destroying or defacing property. I hope that when you go home, you leaders in the community, will think of some way to keep children out of mischief. We have many children now who do not have comfortable homes; in too many there is only one fire in the house, and that probably in the kitchen. The father has been out of employment, and he cannot help being nervous. The mother is full of anxiety as to how she is going to take care of the children and provide food and clothing for them. There is no other place for the children to be than with the nervous over-wrought parents. What are you doing to help these boys and girls?

About two years ago, the Relief Society asked that every member in the organization contribute one useable article of wearing apparel to the Society of that ward; first supply the needs of the ward, and then give the surplus to the stake president who could use it in the communities in that stake which were not so fortunate as to have all that was required. This worked beautifully where it was carefully put into operation, and is still urged as a beautiful custom.

I was much impressed by an article of Henry Ford's, in which he says:

"This is not a cycle of hard times from which we shall return to build bigger panics. This is not a period of depression to be tided over until good times 'come back.' This is not a 'clean up' by which the rich profit and the poor lose. This is not a breakage which can be patched up so that we resume our reckless course again.

"This is the ending of an era. Events have pushed us out of our sheltered backwater and thrust us into the stream of change. We may waste our time in regretting what we must leave behind, or we may use it to discover what is about to emerge; but we must go on; we cannot stop.

"What has happened is this—the thing that should have served life was compelling life to serve it, and life threw it out. Life always does that. * * *

"All we have is our experience, our self-reliance, courage, and good will. And in these qualities the new progress will be founded. * * *

"What will remain is everything that is worth while—the land, the people, our experience, in fact all the things that help people to live. * * *

"Money is a by-product. If necessary, we can get along without it, but we cannot do without these other qualities. Character, personality. * * * Personality is our greatest wealth. That is what life

is, a development of character through experience. * * *

"Each one of us must use his initiative and self-reliance (Americans have not lost these) to make his own place to stand. Action is needed, but it is not action against something that is disappearing, but action in harmony with what is coming. For the whole meaning of this period is not in itself, but whither it is leading us."

We shall have shorter working hours, we shall have smaller wages, we shall have left to us only those things that are the rich things of life, character, and courage and opportunity.

And now I want to call upon you mothers, you women of the Relief Society to be prepared in your homes, that you will be able to establish a fine haven of refuge when your husbands and your sons and daughters do not have employment, when they have more leisure to spend with you. In times past we have had so little leisure, that if a man had a half day or a day off it would be a holiday, and was celebrated as such. Now we have many of these days, and it will depend largely upon the women whether or not time is spent in a constructive way.

It is a big mission, but I believe it is coming. Groups of women all over the nation are now making plans for this. Even the colored women are doing their part.

There are a number of organizations where women are doing such beautiful things, but my dear sisters, it will depend upon the mothers in the home to hold aloft the standards for our husbands and young people, to help them to see that money is not the big thing; money is not the rich thing. As Henry Ford says, money is dead, but character and the things that the human heart produces are the things that will live on.

I pray that our Heavenly Father will bless you splendid women, that we will all rise to any occasion, as I know we have done in the past. That you will find not only peace in your own home, but your care will extend to some underprivileged child, to some child whose parents are not giving him the loving attention he needs. These are our Father's children too. I believe that if we can reach out and get the worthwhile things, if we can teach our children to appreciate the better things in life, if we can build up the communities in which we live, this depression will prove to be one of the greatest blessings.

May the peace of Israel's God be with you. May we live so that we will be entitled to the song which we sang tonight. Did you sing it with your hearts; did you notice what you were singing?

"When the earth begins to tremble,
Bid our fearful hearts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill."

We will be kept safe if we will take up our responsibilities, if we will carry the load as we have carried it, as our mothers and grandmothers have carried it, I am sure we will be kept safe at all times.

May our Father's blessing be with us, I humbly pray in the name of Jesus Christ. Amen.

Lesson Department

Theology and Testimony

DOCTRINE AND COVENANTS

(First Week in January)

VICARIOUS WORK FOR THE DEAD

LESSON IV

1. One of the most comprehensive truths taught in the Doctrine and Covenants is vicarious work for the dead. Before this doctrine was introduced by Joseph Smith the sectarian world generally regarded the condition of the dead as more or less beyond the influence of those who are alive, in other words, "Where the tree falleth, there it shall be." Indeed, the condition of man's existence in the future world was thought to be entirely dependent upon his earthly conduct. Accordingly, if he accepted the Gospel on the earth, he would live happily for all time to come; conversely, if he failed to comply with God's commands while he yet lived, the future contained nothing for him except sorrow and remorse.

2. It soon became apparent however as the Gospel was being revealed that the plan of salvation includes the entire human family; moreover, that the laws of God are based on actual verities and therefore apply to the dead as well as the living. It also became apparent that man's advancement in the future will be dependent upon his merit. The justice of God also demanded that those who failed to receive the Gospel here should have opportunity hereafter. Thus the word of God was seen to provide for the possible salvation of every child of God, both living and dead.

3. *Biblical Predictions.* But Deity had already begun such a program. Even in the days of the prophet Malachi he said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6) The intent of this statement was doubtless but little understood by sectarian scholars. Indeed, its significance is difficult to discern except by one inspired of God. Taken in connection with the revealed Gospel however its meaning is both clear and important.

4. Likewise the apostle Paul was doubtless aware that the ordinances of the Gospel are effective for the dead when properly performed. To the saints at Corinth he said: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Cor. 15:29) This passage, although regarded by sectarian scholars as one of the most abstruse in the entire Bible, yet to the Latter-day Saints, with their fuller knowledge of God's purposes, has a plain and simple meaning.

5. *Moroni's Promise to Joseph Smith.* It is surely not without significance that on the occasion of Moroni's first heavenly manifesta-

tion to Joseph Smith, further information should be given concerning this most important subject. Joseph relates that on the evening of the twenty-first of September, 1823, after retiring for the night, he supplicated the Lord in prayer, having full confidence of a Divine manifestation, as he had previously done. Immediately a transcendent manifestation broke upon him, and in the midst of a light brighter than that of noonday a heavenly personage appeared before him. "He called me by name," records the Prophet, "and said unto me that he was a messenger sent from the presence of God to me and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." (*History of the Church,* Vol. 1, pp. 11, 12) After informing Joseph of the gold plates from which the Book of Mormon was subsequently translated, he quoted several passages from the book of Malachi including those comprising Section 2 of the *Doctrine and Covenants.* It should be noted however that the angel's quotations are slightly different from modern biblical construction. (The student should compare carefully.)

6. To what extent Joseph understood the full meaning of this statement is not known, and yet he records no surprise when it was repeated to him again in essentially the same form seven years later. On the latter occasion while on his way to procure wine to be used in the Sacrament, Joseph was met by a heavenly messenger who told him, among other things, that the hour is approaching when Jesus Christ will drink of the fruit of the vine with him on earth, also with "Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." (*Doctrine and Covenants,* 27:9)

7. *Fulfillment of the Promise.* Some five and one-half years later immediately after the temple at Kirtland had been completed and dedicated to the Lord, Elijah the prophet stood before Joseph and committed authority unto him in the following words: "Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse —Therefore, the keys of this dispensation are committed unto your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Doctrine and Covenants,* 110:14-16)

8. Joseph explains the circumstances attendant upon Elijah's appearance as follows: "In the afternoon, April 3, 1836, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to the brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us." (*History of the Church,* Vol. II, p. 435) Among other heavenly personages that appeared before them was Elijah the

prophet whose statement to Joseph and Oliver is quoted above.

9. *Preparation for Temple Building.* In the meantime the saints, true to their charge, had already begun the work of temple building. Within less than a year after the Church was organized the Lord indicated the necessity of a temple to which he could come and in which sanctifying ordinances could be administered. In a revelation given in December, 1830, he said: "I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple." (*Doctrine and Covenants,* 36:8) In February of 1831 the Lord said further: "That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people." (42:36) That the saints were fully expecting to build a temple is evident by the expression of the prophet, "When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" (*History of the Church,* Vol. I, p. 189) In answer to this supplication the Lord designated Independence, Missouri, as the center of the land of Zion and the site at which the temple should be built. (*Doctrine and Covenants,* 57:1-4)

10. *The Kirtland Temple.* Slightly more than a year later, December 27, 1832, the Lord commanded the erection of a holy house at Kirtland, Ohio (88:119). This command was repeated June 1, 1833 (Section 95). During the three years that followed, the saints worked diligently in the erection of this temple, and on the twenty-seventh of March, 1836, it was dedicated to the Lord by fervent prayer. (Section 109) Within two years after the temple was dedicated, many of the saints left the city of Kirtland and the temple soon fell into the hands of those who were unfriendly.

11. *The Nauvoo Temple.* After the expulsion of the saints from Missouri — where the cornerstone for another temple had been laid at Far West—the saints established themselves in and around the obscure village of Commerce, Illinois. Undaunted however by their former experiences, they laid plans for a beautiful city and reserved the most commanding site for a temple. Here on April 6, 1841, the eleventh anniversary of the organization of the Church, with impressive ceremonial rites, the cornerstones of the temple were laid. (See *History of the Church,* Vol. IV, pp. 326-331.) Shortly thereafter the Lord gave a revelation (Section 124) in which he instructed that provision be made for the sacred ordinance of baptism for the dead. It will be remembered that no arrangements had been made for this rite in the temple at Kirtland; for at the time of its erection no modern revelation had been received relating thereto. Upon receipt of this instruction the saints put forth renewed energy, and by the eighth of October, 1841, the baptismal font was ready for dedication, the ceremony being performed by the prophet himself. Thus for more than four years before the temple was completed, ordinance work was in progress within it.

12. Although the Prophet had become intensely interested in the work for the dead (See *Doctrine and Covenants,* Sections 127, 128), yet he was not permitted to witness the completion of the temple, for on the twenty-seventh of June, 1844, he and his brother Hyrum were martyred at Carthage, Illinois. The saints, although temporarily stupefied by the cruel loss of their leaders, quickly resumed work on the temple, and slightly less than a

year afterward the capstone was laid with impressive ceremony. In 1845 the building was so near completion that large assemblies were held within it. During the latter part of 1845 and the early months of 1846 many of the saints received their blessings and endowments in the temple, even though the exodus of the people from Nauvoo was already in progress. By September of 1846 the temple was in the hands of mobs, and the saints who had toiled to build it were making their way slowly westward toward a new refuge in the Rocky Mountains. At the close of two years the temple fell prey to an act of incendiarism. Two years later still, May 27, 1850, its blackened walls were demolished by the violence of a passing tornado. What remained of the temple became public property and was carried away as souvenirs or used as building material in other structures, so that at present not one stone stands upon another where the temple once stood.

13. *Later Temples.* Unchanged in their determination to serve the Lord, the Mormon pioneers selected the site for the great temple at Salt Lake City only four days after their arrival in the valley. Subsequently, other temples were completed and dedicated to the service of the Lord at the following places: St. George, Utah; Logan, Utah; Manti, Utah; Cardston, Canada; Laie, Hawaii; and Mesa, Arizona. Vicarious work for the dead is performed exclusively within these sacred buildings, baptisms alone having reached many millions.

14. No one who is familiar with the extent of the genealogical work now being carried on by the Latter-day Saints will doubt that the hearts of the children are literally turned to their fathers. In addition to the work of the General Committee of the Church, every stake and ward has a committee whose special function is to encourage and assist the saints in obtaining a genealogy of their ancestors, also in keeping records of their relatives now living. As a result of this work a large percentage of all the families of the Church possess histories of their ancestors, some long and some short. The Church has founded an extensive genealogical library, to which accessions are continually being made.

15. Before the temple endowment can be performed for the dead, the following data must be available: name, date and place of birth, and date and place of death. If the dead is to be sealed to relatives, somewhat similar information must be available concerning them. At the time of the temple service all of these data are recorded and thereafter carefully preserved.

Questions for Discussion

Why is it necessary that God's laws should apply to the dead as well as to the living?

In what respects does Moroni's rendition of the promise to send Elijah differ from the Biblical statement?

What are your reasons for believing that Paul may have possessed some information concerning vicarious work for the dead?

Relate the circumstance of Moroni's appearance to Joseph Smith.

Explain Elijah's fulfillment of the Promise.

Discuss the history of the Kirtland Temple.

In what respects did the Nauvoo temple differ from the one at Kirtland?

Teachers' Topic

The Beatitudes

Aim: To enable us to more fully appreciate the Beatitudes, and to apply their beautiful truths to our daily lives.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

The New Testament repeatedly states this doctrine. It is the doctrine that one gets what he asks for. Jesus said to his followers: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7). The blessing which is righteously desired is attained. What we really ask for, we get. We must not be satisfied with temporary values, but rather seek that which has permanent value. Then neither wealth, fame, nor knowledge can entirely satisfy the soul's hunger.

"In a baffling and dimly lighted world, it is seldom that life is more than a frustrated endeavor and a blind groping. But if it be God that we are hungering and thirsting after, it is no futile quest."

The Doctrine and Covenants gives a beautiful promise which is full of comfort. "Draw near unto me and I will draw near unto you: seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you." (Doctrine and Covenants, 88:63).

"He that seeketh me early shall find me, and shall not be forsaken." (Doctrine and Covenants, 88:83).

Then the secret of our life's happiness is to want the best things and to want them with all our hearts. We must subordinate other interests and pleasures to this important quest, if we would be satisfied. We must be active spiritually if we would be "filled."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). We can prove our love of God by radiating righteousness. If we really hunger and thirst after righteousness, then our duty is to do the will of Him who sent us here, and our hunger will be appeased. "He (the Master) satisfieth the longing soul," says the Psalmist, "and filleth the hungry soul with goodness."

The Master dictates His Kingdom. To those who seek it, He has given a promise, or a legacy, that they shall not seek in vain. True religion, or righteousness, is the secret of success in its broadest sense, because it means the abandonment of deceit and fraud, and the substitution therefor of the love of truth, and of the beautiful and good. It means the laying aside of sin and frivolity, and accepting in their place that which helps to build character and nobleness in one's service to God and man; it means the love of all mankind, the love of truth and right, the adoption of true Christianity. Those who hunger and thirst after righteousness in this sense shall be filled in the Kingdom of Heaven.

Literature

The Delight of Great Books

(Third Week in January)

Sir Walter Scott

"The men who have deserved well of their country are those who have set up a loftier standard for its gentlemen, who have in prosperity and adversity consistently followed the straight ways of honor, who have bestowed upon their fellow countrymen new cause to be proud of their native land, who have endeared her to other nations, or have given enjoyment to millions of her children. This is true service."—"Memoirs of the Life of Sir Walter Scott," J. G. Lockhart.

There are those who call Sir Walter Scott the wisest and greatest man of English letters in the nineteenth century. It is fitting then that during the centennary year of the death (September 21, 1832) of this great character that we make a pilgrimage to Abbotsford to pay homage and receive in return a more intelligent and sympathetic understanding of the human past.

Sir Walter Scott—Biography

The people of Scotland "gentle," or "peasant" have always thought much of ancestry, and no man was more interested in pedigree than the Laird of Abbotsford. "There are few in Scotland," says Lockhart, "who could trace their blood to so many stocks of historical distinction." A descendant from the Macdougals, one of the five oldest families in Scotland, Sir Walter Scott was not only a Scotsman but a Borderer. His forbears had always been aliens in the Highlands, the mountains northward of the Firths of Forth and Clyde, but on the mountains which separated England and Scotland the clans of Scot were the "greatest robbers and fiercest fighters among the border clans." Walter grew up when the Border was a subdued country, but he grew up with the stories of the wild deeds done by the men of his own name and blood. He let no family tradition drop: "rather he gave a sword and a cocked hat to each story," making all the world familiar with the history of a people and period which was rapidly passing to oblivion.

Walter Scott was born on August 15th, 1771, in Edinburgh. His father was a lawyer, a Writer to the Signet; his mother was a Rutherford, a woman fond of the best in literature and with a remarkable memory for history. At Abbotsford in Sir Walter's desk are six bright locks of hair of six brothers and sisters who were born and died before his own birth. Walter Scott's life-long malady, lameness, came at the age of eighteen months from an attack of infantile paralysis, which took the use of the right leg. The making of the poet began when the lame child was sent to the grandparents' farm at Sandyknowe overlooking the Tweed and near the old peel tower of Smailholme; a district where "every field has its battle and every rivulet its song." The poet recorded the influence of these beginnings of love for his country and its history, also his passion for the beautiful countryside in the Epistle to Erskine in "Marmion":

"Then rise those crags, that mountain tower
Which charmed my fancy's wakening hour.

* * *

And ever by the winter hearth,
Old tales I heard of woe or mirth,

Of lovers' sighs, of ladies' charms,
Of witches' spells, of warriors' arms,
Of patriots' battles won of old
While stretched at length upon the floor,
Again I fought each combat o'er."

When the boy Walter returned to Edinburgh to begin his formal education, naturally, he became the special care of his mother who encouraged him to spend his leisure in reading aloud to her. "Over and above the new delights of literature came the love of natural beauty, more especially where combined with ancient ruins."

Scott entered college in 1783 but was an irregular learner. On Saturdays he and his companions would set off with their books of romances to Salisbury Crags or Arthur's Seat. English romances could not keep them satisfied; they learned to read French and Italian so as to extend the romantic horizon.

The outstanding friend of the student days was William Clerk. Together they studied law after it was decided that Walter Scott should follow his father's profession; together they assumed the "gown of advocate with all its duties and honors."

For the next ten years Scott's active life was spent in the Courts of Edinburgh, because it was the desire of his father's heart. There was no force or enthusiasm behind his activities as advocate because the blood of the rover and soldier could find no means of expression. When scarcely nineteen he met and loved Miss Stewart Belches. She loved and married another. Years went by and the vision faded into the lady of "Rokeby," of "Redguantlet," and the "Lay of the Last Minstrel." In 1797 Scott's heart becoming "handsomely pieced" he married Miss Carpentier, of French origin.

Scott's married life continued for thirty years. Lockhart tells us, "Lady Scott was rich in personal attractions." Intellectual companionship she could not give her husband, but she never got in his way. Enjoying his successes and displaying fortitude during his reverses, the qualities that stand the supreme test were evident. When death removed her from his side Scott wrote in his Journal, "She was the faithful and true companion of my fortunes, good and bad." Children came to them, two boys and two girls, Sophia, Walter, Anne, Charles. Sophia early became her father's confidant. One of the delights of Scott's life was to hear Sophia sing "Young Lochinvar." Sophia became the wife of J. G. Lockhart, Scott's loving biographer.

For years Scott had been collecting the old Border balads and the history of his loved countryside and its rough chivalry to save for literature. At the suggestion of James Ballantyne, a printer, the border tales were prepared for publication. In preparing "The Minstrelsy of the Scottish Border," Scott discovered his own power, the possibilities of his own talent. It was not long before he attempted imitation ballad writing in "The Eve of St. John." Encouraged by success, Scott began to plan an original poem, "The Lay of the Last Minstrel," a romance of chivalry. Forty-four thousand copies of this poem were sold during its author's life-time. Next Scott set himself to write a prose romance, "Waverley." When the opening chapters were submitted to Erskine, his literary confidant, the adventure was discouraged. Thus a new metrical romance was started, "Marmion," a tale of Flodden Field. In 1810 "The Lady of the Lake" was published, the best of

the narrative poems of Scott, for which the Highlanders took him to their heart.

In 1814 he took up the unfinished "Waverley" and finished his first prose romance. In the next fourteen years twenty-three novels were written. All of these were published anonymously, partly for fear of injuring his reputation as a poet and partly for the joy of mystery. The financial success of these literary activities enabled Scott to purchase Abbotsford, a picturesque mansion. He lived there like a baron surrounded by retainers.

Financial trouble came upon Scott in 1826 through his partnership with the Ballantynes, his publishers. The liabilities were over £100,000. Scott was not legally liable and could have allowed himself to be declared bankrupt. He set himself, however, to pay the debt. He was now fifty-five years old. Two days later he was at work on a new novel, "Woodstock." Four months after the crisis his wife, whose health had been failing for some time, died. It was a bitter trial. He left his dearly loved home and went to live in lodgings in Edinburgh so as to work harder. The rest of his life was spent "in an effort to maintain his honor as a citizen." Of the debts Scott actually paid £70,000, the rest was covered by copyrights.

In 1830 Scott was stricken by paralysis; a voyage to Europe was made in an effort to regain his health. His return to Abbotsford in July, 1832, was marked by a loyal welcome from friends and dependents. After a few days he manfully tried to begin to work again but it was impossible. A few days before his death in a moment of consciousness he spoke to Lockhart, his son-in-law, "Be a good man—be virtuous, be religious, be a good man. Nothing else will give you any comfort when you come to lie here."

So died September 21, 1832, a knightly gentleman. Sir Walter Scott lies in Dryburg Abbey, where the music of the Border water fills the roofless aisles. There as the gravestone records, he was buried beside his wife, another line adds that here also "at the feet of Sir Walter Scott" lies John Gibson Lockhart.

Biographies have been called "lighthouses erected in the great sea of time." One of the greatest biographies ever written is Lockhart's "Life of Sir Walter Scott." It was not for nothing that the wise Jesuits had their young scholars read the "Lives of the Saints." There are lessons to be learned from the living of life. "Scott's life shed a light as well as a lustre on England. Every English speaking person should be familiar with his noble life."

Sir Walter Scott—Man

"Behind every book is the man." Understanding is the first thing we owe to the writer of a book. Scott's philosophy of life was Stoicism—"the noblest way of life" he calls it in his Journal. His kindliness and cheery disposition made him a lovable man. Born to be a "dweller in dreams, the historic past throbbed in his blood" crowding his life with old tales, old swords, old lances. Scott's feeling for Nature was deep and genuine. To Washington Irving he said, "If I did not see the heather at least once a year, I think I should die." He understood the human heart. He knew that goodness and badness are not geographical or social patterns but constant in human nature. His active principle of character was based on the theory that "not where men are but what they

do determines what they will become." Honor, loyalty, and truth were the chief elements of his religion. Believing that literature, not preaching has been the great civilizer, he taught in all his writings an appreciation of God and the world he created. In every relation of life Scott was as chivalrous as any of his knights.

Scott's latest biographer, Stephen Gwynn, closes his book thus:

"He gave to the world, and he still gives, the privilege of his company; the right to be enchanted with his tales, and at the same time to drink in his love of courage, of generosity, of clemency, and of fidelity; to be instructed by his immense and varied store of knowledge, to share his delight in the force and beauty of colored speech; to partake in his wise and tolerant laughter. He will neither flout us nor lecture us, though we shall be left in no doubt upon what he holds honourable and what ignominious, and though we are more likely to learn from him how to make allowance for others than excuses for ourselves. The more one reads him, the more one reads about him, the more enviable those seem who were his friends and companions. But since no man that ever wrote had more gift for imparting his own enjoyments, we who are fortunate enough to share some of them have no need to complain."

Sir Walter Scott—Poet

"I am sensible that if there is anything good about my poetry it is a hurried frankness of composition which pleases soldiers, sailors, young people of bold and active disposition. I have been no sigher in the shades."—Scott, Journal.

Scott made his first appeal to the world as a poet. The inheritance of gypsy, rover, soldier in us responds to his

"Sound the clarion, fill the fife
To all the sensual world proclaim
One crowded hour of glorious life
Is worth an age without a name."

In all literature there is no more beautiful dirge than "Coronach." Poetry was to Scott but the first vehicle he found to carry the collection of Border tales and medieval romances which throbbed in his being. It is in the reading of the poems one catches first the full sweep of the ringing meter, it stirs the blood and the imagination and the true enjoyment comes when Scott's vitality and zest for life is caught as in—

"O! Young Lochinvar is come out of the west
Through all the wide Border his steed was the best."

and—

"O listen, listen, ladies gay!
No haughty feat of arms I tell;
Soft is the note, and sad the lay,
That mourns the lovely Rosabelle."

Sir Walter Scott considered the main end and object of poetry, music and painting to be the same; "that the powers of each of them rested not in furnishing the subjects of imagination; ready dressed and served up, so much as in those happy and masterly touches which give play to the imagination, and exerted the fancy to act for itself by skilfully leading it to the formations of lofty conceptions."

Sir Walter Scott—Novelist

The novel is the modern epic, the popular form in which the life of our age is expressing itself. The novel has been widening its bounds since Defoe wrote "Robinson Crusoe." Before Scott the novel was merely a rambling adventure. Scott gave us the historical novel by making it embrace life in the past. Later Dickens made it a social record; Meredith made it a psychological study; Tolstoy gave it a social philosophy; the Russians have made it record the human soul. The novel must have all freedom if it is to reflect "All there is of life and death."

Scott took a mass of life, medieval life, and displayed it in all its variety. His imagination nurtured by Border tales and ballads during the solitudes occasioned by lameness and his genius molded by Percy's Reliques of Ancient Poetry he became a narrator placing human passions in a halo of romance. Romance to Scott was not primarily the romance of love but the general romance of human life, of the world and its activities, and more especially the adventurous past. And so the panorama goes by knights, templars, palmers, crusaders, saints, lairds, ladies, bandits, and rovers; Saxon England, Norman England, Medieval France, and Scotland in turn form the background of the tapestry. Characters were not closely analyzed because the motive was the "pageanting of life." The greatness of Scott lay in "resting the interest of the novel on the unchanging fashions of the human heart."

Suggestions for Study

A. Materials
   1. The Delight of Great Books ..... Erskine
   2. The Life of Scott..Lockhart
   3. The Life of Sir Walter Scott ..... Gwynn
   4. Private Letters of Sir Walter Scott ..... Partington
   5. Sir Walter Scott .....Lang
   6. Memoirs of Sir Walter Scott ..... Skene
   7. The Friends of Sir Walter Scott ..... MacGunn
   8. Poems.

B. Projects
   1. Songs of Scott set to music.
      a. "Soldier rest thy warfare o'er."
      b. "Hail to the Chief."
      c. "Coronach."
   2. Readings.
      a. "Lochinvar."
      b. The conversation between Gurth and Wamba — "Ivanhoe," Ch. 1.
      c. "The Outlaw."
      d. "The Lay of Rosabelle."
   3. Poems.
      a. "The Lady of the Lake." Note: Here a short synopsis of the poem could be given together with the reading of Canto III—The Gathering of the Clans.
   4. Novels.
      a. "Ivanhoe"—a description of Saxon and Norman England.
      b. "The Talisman"—the story of the Crusades.

C. Suggestions.
   1. The entire program could be comprised of short numbers including music, readings, a short biography, and stories from poems and novels, thus giving a broad view of the genius of Sir Walter Scott.

Social Service

(Fourth Week in January)

Lesson IV. Typical Behavior in Child Growth

Each child in each situation is a problem. The aim of this lesson is to help parents see clearly that they can't work by means of rules or formulae but must determine their course of action in each case by observing and interpreting the facts peculiar to each case. The importance of interpretation in such cases should be made clear to the class. The ability

to interpret a child in a situation is dependent in part on knowledge of general principles of child growth and development. Age is always changing. Maturity modifies all phases of child behavior.

Suggestions for Procedure:

The teacher should call the attention of the class to the reading guide given below. The questions listed are answered in the reading material. Have the class do this reading before the discussion. The teacher should supplement by means of short lectures on the material given in "White House Conference 1930," pages 53-60 in which the general problem is discussed; page 62 where "mental growth" is defined. A class member may be assigned to report on the illustrative description of the four-year-old as described on page 157.

Reading guide for class members —"Growth," pp. 15-18.

1. What are the two practical uses to be made by parents of a knowledge of typical abilities manifested by children at various ages?

2. Just how does the author relate bodily and mental growth?

3. Does bodily growth generally precede by natural processes the development of nervous control of the various activities of the body?

4. Define "behavior" and "adapt" as used in the text.

5. How have the standards of behavior been determined?

6. How would you compare an individual child with the standards given? See also the supplementary material.

7. What two reasons are implied in the statement about the child feeding himself which must be considered in interpreting a child who seems not to be developing as rapidly as is indicated in the standards.

Supplementary material for class use:

I. Need for this lesson:

"The new education already recognizes that the child has an inchoate, developing mind, and today vast strides are being made in fitting teaching procedures to that growing, developing mind. There is much theory, considerable investigation, and but little practice in arranging the child's life with regard to his physical development. The emotional side of the child is even less understood. There is an outstanding need for the facts of growth and development, and their relation to the adjustment of the child in the home and the school, to be in the hands of all whose lives touch the life of a child. When this happens, all education can be oriented to physical, mental, and emotional growth. The *educative moment* of each organ of the body will be taken advantage of and habits produced that in their sum total will finally appear as adult character."[1] (Inskeep: Child Adjustment in Relation to Growth and Development, pp. 1-2).

II. Some facts on physical growth.

Physical growth is rhythmic—one part of the body grows more rapidly at one age and more slowly at other ages when other parts grow more rapidly. As each section of the body grows there is an harmonious development of all parts involved. When this harmony or rhythm of growth is upset there begin behavior problems. As growth proceeds in this way bodily proportions are different at different ages. No problem is more important for both health and behavior than the adjustment of school seating to these periods of physical growth. A class member could be asked with profit

to study the local conditions of school seats and make a report to the class.

Curti describes the process briefly as follows: "The curve of general bodily growth as measured by weight and height rises regularly and steeply from three to about twelve. There is a rapid accelleration in both height and weight (the awkward age) between twelve and fourteen, which is one feature of the pre-pubertal changes that gradually result in a marked alteration of physical structure. At the same time, of course, definite and important internal growth changes are taking place. The curves for height and weight continue to rise until about seventeen, when the adult level is reached."[2] (Curti: Child Psychology, pp. 78-79).

Height and weight tables are only indefinite measures of the normality of growth. Not too much significance should be given to them because of individual variations. Normal children will vary when measured by anatomical development from four to six years. It is very important that parents and teachers study anatomical age in making adjustments to children. Chronological age is not an index to real development.

Boys grow differently from girls. They seem to have the same periods of rapid and slow growth but these occur earlier in one sex than the other. Inskeep (pp. 18-19) presents the following table to show these differences[3]:

HEIGHT

Boys

More variable.

Pubertal spurt at about thirteen years.

Acceleration begins later and lasts longer.

Lower limbs grow most before fifteen years.

At fifteen working boys taller.

If growth is in normal increments before puberty it tends to be regular after puberty.

Tall boys tend to become adolescent earlier than short boys.

The pubertal spurt is sometimes preceded by a slight retardation in growth for height.

Girls

Less variable. At seven years are a year nearer final growth. At twelve are two years nearer final growth. Average taller than boys from ten to fourteen years.

Pubertal spurt at about eleven years.

Acceleration begins earlier and is of shorter duration.

Lower limbs grow most before twelve years.

At fourteen working girls taller. Tend to reach final height earlier.

If growth is in normal increments before puberty it tends to be regular after puberty.

Tall girls tend to become adolescent earlier than short girls.

The pubertal spurt is sometimes preceded by a slight retardation in growth for height.

WEIGHT

Boys

Less variable.

Heavier before six years.

Heavier after sixteen years.

Pubertal spurt in weight usually precedes the pubertal spurt in height.

Girls

More variable in early years.

Lighter before six years.

Heavier nine years to sixteen years.

Pubertal spurt in weight usually

precedes the pubertal spurt in height.

Increments of weight are higher from nine to thirteen years. Heavier for height.

A paragraph or two from the discussion of the table will indicate its significance:

"The boy and the girl enter the primary school at the same age. Both are teething, but the girl is apt to be more nearly over the worst of the process of acquiring the first permanent teeth. By the time these children are ready for the second grade, the girl can sit longer without fidgeting because of tire, she can use her eyes longer, her muscular grasp of pencil and scissors is surer—she is a year older physically than the boy because she is a year nearer her final development. * * * The boy's writing is compared to the girl's and he is told to notice how much better and neater she does it. Her precision and quietness of movement are held up to him as a standard which he is alternately cajoled or commanded to reach. He is more immature, he tires sooner, he becomes restless, he is the naughty little boy that should be as quiet as good little Mary Jane. Some boys at this point develop a feeling of inferiority—a so-called inferiority complex—which lasts them throughout life. The majority, though, have virility enough to "start something" in the classroom. Why not show the teacher and the girls there is something, even if it is mischief, in which they can excel?

Between seven and twelve, years fraught with the deepest of import for the child's future, the girl walks farther and farther ahead of the boy in her development. The schools continue to cling to the feminine standard and hold the boy up to a type of accessory muscular control and muscular coordination for which he is not yet ready. As the sexes near twelve, the problem of school discipline often becomes exceedingly acute. The boy becomes openly insolent in his rebellion, though he does not realize the cause of the trouble. The girl becomes supercilious and snippy in her superiority. She is becoming pubescent and her maturity of outlook, desire to appear well, and do the accepted thing, bring into high relief the angular, undeveloped, often slovenly boy.

"Give the boy a square deal from the time he enters school. Take for granted that he will not ordinarily reach the girl's performance, so do not compare his work with hers. Nowhere in the world can comparisons be as odious as between sexes. Character, the sort that wears through life, is made best with only one kind of comparison, *that with one's self*. Make the classroom a place where success is possible because each boy's and each girl's work of today is compared with his or her work of yesterday, and improvement becomes a personal matter. All of this does not imply that there should be segregation of the sexes during the school years. Rather it suggests the scientific bases for a sympathetic understanding and evaluation of certain sex differences in growth during the educative period."[4] (pp. 20-21)

III. The special problems of adolescence.

The word "puberty" means the point in the development of the child when he or she first becomes capable of generation because of the maturing of the sex organs. "Adolescence" is defined as the period of growth or change from this point to maturity.

The following descriptive statements are based on the discussion of this topic in Pechstein and McGregor: Psychology of the Junior High School Pupil.

The average age of puberty is the twelfth-thirteenth year among girls and the fourteenth year among boys.

The early adolescent period is marked by rapid bone and muscular growth followed by a slow growth of the trunk and general "filling-out" of the entire body.

Mental development seems to parallel physiological age somewhat closely so that school classification, recreational programs, etc., should be planned carefully in relation to physiological development.

Individualism, self - expression, display, an effort to become an aggressive factor are tendencies that seem more prominent at this age.

The sex urge with its secondary

expressions in courtship, courtesy, parental interests, etc., is of course the center of emotional life.

Gregariousness, sympathy, kindness, and other social tendencies are expressed in participation in group activities.

New interests appear which seem to stimulate a greater activity of sensory discrimination. The adolescent wants to know and to reason. Because of this there often seems to be an element of unpleasant independence. This is probably a misinterpretation. There is a real respect for leadership and guidance, but a refusal to accept mere dogma or general statements unsupported by facts and experience.

General intelligence matures. Future learning is an expansion of interests and the acquiring of a wealth of knowledge and analyzing life's problems by the use of the intellectual power that is developed.

Emotional disturbances are varied and intense. Enthusiasms develop rapidly. So, too, depressions and fears become marked. A natural social expression of the basic intellectual powers and physiological tendencies with sympathetiic leadership will stabilize these emotions. The child shouldn't need "to fight" his way to adult rights.

IV. Heredity and Environment.

An understanding of behavior as presented in this lesson implies that we know what to expect of a child at a given age. The first problem in doing this is to know how to interpret individual variations from the norms as presented. It needs to be repeated that everything studied in this lesson is in terms of averages to which the individual child will fit only approximately.

The second real problem is to diagnose the child. His conformity will include both hereditary influences and environmental stimulations and rewards. Diet, clothing, crowding, overwork, poor ventilation, irregular sleep, no play, etc., are environmental forces that influence physical maturity. On the other hand heredity controls growth so that the rate at the beginning indicates the size at maturity.

Careful experimentations have shown (as reported in Part II of the Twenty-Seventh Yearbook of the National Society for the Study of Education) that children of marked differences in ability as measured by intelligence tests "cannot be equalized in achievement by equalization of opportunity."

"In conclusion it might be said that the final standing of an elementary-school class in relation to the other classes of the same half grade in a representative school system varies directly as the initial standing of the class is high or low, as the class is relatively over-age for the grade or underage, as it is intelligent or unintelligent, and as it is taught by a teacher who is esteemed by her superiors or by one whose competence is not so well attested. Final achievement is a complex in which many factors are blended. Everything counts but nothing superlatively. Teachers are not miracle workers. In general, pupils and classes are not transformed in one semester or even in several. But there does seem to be a sort of differential pressure varying with the estimated ability of the teacher which, quite independently of other factors, parallels the variations in final achievement. It affects only very slightly the outcome of each semester of instruction, but its unique character suggests that the sum total of teacher influence on a given child or class would constitute very important data for the prediction of total elementary-school achievement. This uniqueness (approximate zero correlation between successive semesters or years) of teacher influence is probably the reason it is difficult to identify as a factor in achievement under ordinary school conditions of changing teachers. In general, each child or class in the course of an eight-year period is exposed to approximately average teaching ability, since there are about as many poor as

good teachers, and the effects of inferior instruction tend to cancel the effects of superior teaching in each individual case. Thus "quality of teaching received" is a fluctuating possession of a child or class, one almost impossible to identify, whereas intelligence and attainment-to-date, being present each year to about the same degree, are increasingly stable possessions which can be readily recognized and evaluated.

"Of all the environment influences by which we hope to improve humanity we are prone to depend most upon the teacher. Is it not significant that, as early as in the upper grades of the elementary school, if we consider only such relative achievement as actually takes place during one semester of instruction in reading comprehension, the influence of the teacher affords only a minor indication of the final standing in comparison with the influence of previous attainment and is far less important than that characteristic of each individual child (intelligence) which has attained such stability at three years of age as to justify predictions of future achievement? Nature and nurture seem to be inextricably intertwined, but he who would change markedly an individual's relative standing in school achievement by such teacher influence as has been measured here must not only begin early, but he must also insure a continuity of superior instruction."[5] (pp. 109-10)

The reverse idea is also important. A child may have the ability to do, be endowed with power but if given no stimulus for expression, may even be inhibited from actually developing his power of control by parents or others. Or he may express a tendency naturally, receive an unpleasant reaction, and inhibit the tendency afterwards. These facts are referred to in the reading assigned for this lesson.

Problem cases arise from failure to interpret childhood development. The following illustration shows how home tragedy may come from a failure to see how traits develop at puberty, though they may be somewhat delayed:

"It was Hugh Norton's laziness, dirtiness, slovenliness and bad table manners which were largely responsible for the violence of his father's and mother's distaste for him—though other causes had helped to undermine their original parental love. Hugh was, they declared, an 'alien' in their otherwise congenial home; and the fact that he was making an excellent school record, was entirely honorable and truthful and had never brought the family name into any sort of disrepute, neither solaced them nor mitigated their aversion."[6] (Sayles' "The Problem Child at Home, p. 50)

References:

1. Inskeep: Child Adjustment in Relation to Growth and Development, pp. 1-2.

2. Curti: Child Psychology, pp. 78-79.

3. Inskeep—Ibid, pp. 18-19.

4. Inskeep—Ibid, pp. 20-21.

5. Taylor: The Influence of the Teacher on Relative Class Standing: Part II, Twenty-Seventh Yearbook of the National Society for the Study of Education, pp. 109-10.

6. Sayles: The Problem Child at Home, p. 50.

Silence

By Verna S. Carter

There is terror in silence
When one is all alone.
A multitude of noises
Without substance—unknown.
Groping hands seem to
Clutch your heart with fear.
One is so all alone,
Yet something is too near.

There is peace in silence
When there are two together.
A sweet restfulness,
The quiet seems to lure.
As silence gently settles 'round
Happy thoughts possess you,
Touch your heart with love
Because they are of two.

- SEASONABLE -
- RECIPES -

By Lucy Rose Middleton

Thanksgiving is strictly an American holiday. We are all familiar with the school book pictures of Pilgrims with their invited Indian guests enjoying this bounteous festival. Conspicuous among the foods depicted in such pictures are those indiginous to America, such as Indian corn and roasted wild turkey. These must have seemed strange and wonderful indeed to transplanted Europeans. The pumpkin and the potato were also unknown until after the discovery of the New World.

The foods chosen for Thanksgiving dinner may well be predominantly American. Among prepared dishes, we have original claims to the shallow pie, although its inspiration may have been the English deep fruit pie with just the top crust. Parker House rolls, which figure in our menu, take their name from the Parker House, a famous old hotel of Boston.

Menu

Cranberry Frappe	Relishes
Roast Turkey	Cinnamon Apples
Dressing	Salad
Potatoes	Parker House Rolls
Buttered Corn	Pumpkin Cream Pie.

Cranberry Frappe

1 quart cranberries	2 cups water
2 cups sugar	Juice of 2 lemons

Cook cranberries and water for 8 minutes; then force through a sieve. Add sugar and lemon juice. Freeze. (Frappes are frozen to a mush using equal parts of ice and salt.)

Roast Turkey

Dress, clean, stuff, and truss. Place on its side on a rack in dripping pan, rub entire surface with salt, and spread breast, legs, and wings with 1/3 cup butter, rubbed until creamy and mixed with ¼ cup flour. Dredge bottom of pan with flour. Place in hot oven (450 degrees). When flour on turkey begins to brown, reduce heat to (350 degrees). Baste every 15 minutes until turkey is cooked (about 3 hours). For basting use ½ cup butter melted in ½ cup boiling water and after this is used, baste with the fat in the pan. Pour water in pan as needed to prevent flour from burning. During cooking, turn turkey frequently, that it may brown evenly. If turkey is browning too fast, cover with a thick flour and water paste. Remove strings and skewers before serving. Garnish with parsley, or celery tips, or curled celery. Allow 8 cups stuffing for a 10 pound turkey.

Stuffing

1 cup stale bread crumbs
¼ teaspoon salt
¼ cup butter
⅛ teaspoon pepper
1 tablespoon chopped parsley
Onion juice
½ cup hot water
Sage

Mix ingredients lightly with a fork. Season to taste. One cup of oysters may be added to this recipe and 1½ tablespoons lemon juice if desired.

Cinnamon Apples

6 small apples
6 cloves
1 cup sugar
2 tablespoons cinnamon drops
1½ cups water

Core and pare apples. Stick with the cloves. Cook sugar, water and cinnamon drops 5 minutes. Add apples and cook very slowly until tender, baste often with syrup in pan. Serve with meat.

Salad

Use romaine, endive, or lettuce with the Roquefort Cheese Dressing.

Roquefort Cheese Dressing

2 tablespoons Mayonnaise
2 tablespoons Roquefort cheese broken into small pieces.
½ teaspoon Worcestershire sauce.
½ cup French Dressing.

Mix mayonnaise and cheese and add French Dressing very slowly; then add Worcestershire Sauce. Cream cheese or cream cheese with roquefort flavoring may be used instead of the roquefort.

(The recipe for French Dressing was given in the October magazine.)

Parker House Rolls

2 cups scalded milk
3 tablespoons butter
2 tablespoons sugar
2 teaspoons salt
1 yeast cake dissolved in
¼ cup lukewarm water
Flour (about 5½ cups).

Add butter, sugar, and salt to milk. When luke warm, add dissolved yeast cake and 3 cups flour. Beat thoroughly, cover and let rise until light. Cut down (an egg may be added to this mixture if desired) and add enough flour to knead (about 2½ cups). Let rise until double in bulk, and toss on slightly floured board. Knead. Roll out ¼ inch thick, cut and brush over lightly with melted butter, crease through center heavily with the dull edge of knife and fold over. Place in well greased pans one inch apart. Cover and let rise until light, about ¾ hour. Bake 15-20 minutes in 400 degrees oven. This recipe will make about four dozen rolls.

Pumpkin Pie

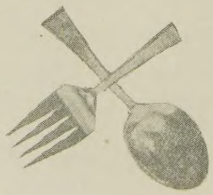
1¼ cups cooked and strained pumpkin
½ cup sugar
2 tablespoons butter
2 tablespoons molasses
1¼ cups scalded milk
½ teaspoon ginger
½ teaspoon cinnamon
½ teaspoon salt
½ teaspoon vanilla
2 eggs

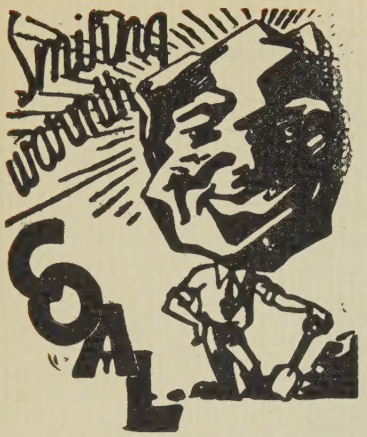
Add sugar, butter, molasses, spices and flavoring to pumpkin. Add egg yolks slightly beaten. Add milk and mix together. Fold in stiffly beaten whites of eggs. Bake in one crust. When cool cover top of pie with a layer of whipped cream.

Plain Pastry

1½ cups flour
1/3-½ cup lard or other shortening
½ teaspoon salt
Ice water

Mix salt with flour, then work lard in, using finger tips, case knife or pastry mixer. Moisten to a dough with water and toss on a slightly floured board, dredge with a small amount of flour, pat, and roll out, keeping the dough as circular in form as possible. Line pie tin, then fill.





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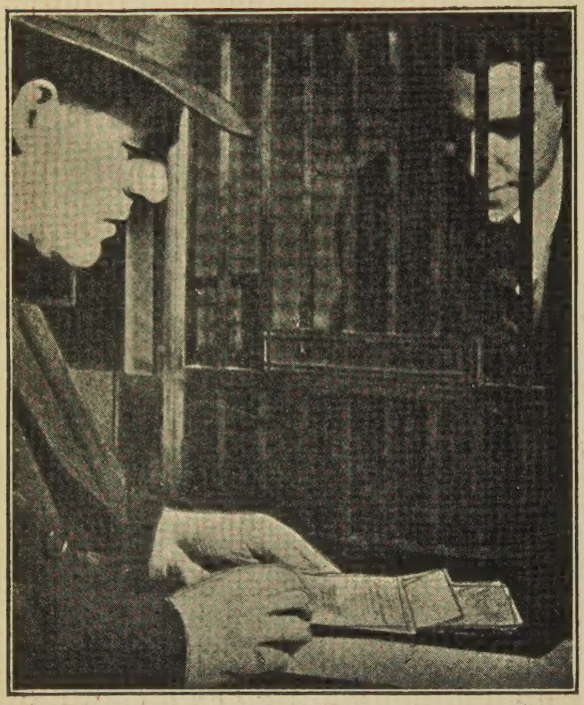

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